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V

FAMILY Π AND THE CODEX ALEXANDRINUS

THE TEXT ACCORDING TO MARK

BY

SILVA LAKE, Ph.D.

LONDON: CHRISTOPHERS

1936

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ND DOCUMENTS

EDITED BY

(LEIDEN), HON. PH.D. (HEIDELBERG) AND
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V

CODEX ALEXANDRINUS

ADVISORY COMMITTEE

Bible. N.T. Mark.

FAMILY Π AND THE CODEX ALEXANDRINUS

THE TEXT ACCORDING TO MARK

BY

SILVA LAKE, Ph.D.

LONDON: CHRISTOPHERS

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TO

K. L.

PREFACE

The greater part of the collating necessary for the preparation of this text was done from the manuscripts themselves during the two years (1929–31) when I was a John Simon Guggenheim Memorial Fellow. The reconstructed text and the introductory chapters were presented in partial fulfillment of the requirements for the degree of Doctor of Philosophy at Brown University in the spring of 1936. Finally, publication was made possible by a generous grant from the American Council of Learned Societies towards the expense of the volume. To these institutions, therefore, and to those connected with them who helped to make easier a rather complicated task, I wish to express my most sincere gratitude.

I desire also to offer my warmest thanks to Dr. Norman Huffman for the collation of cdd. 489 and 1780; to Dr. David O. Voss for the note on the characteristics of the K^r text given in Appendix D; to Miss Suzanne Halstead of Radcliffe College for her patient help in the preparation of the copy; to Prof. Robert P. Casey of Brown University and to my husband for their constant criticism of my theories; and finally to the Provost of Queen's for suggestions made some years ago during a long evening of discussion of the problems of the text of the New Testament. Although he has probably forgotten them, they have been of constant help to me.

The text to which the manuscripts were collated was Lloyd's edition of Stephanus, Oxford, 1894. I hope that the apparatus criticus and the collation of the Codex Alexandrinus in Appendix C will be found reasonably free from error. On the other hand, the tables in Appendix A were drawn up to illustrate tendencies and relationships and, while every effort was made to ensure their accuracy, they were not checked with the same meticulous care as was the apparatus criticus, which in cases of divergence should be given the preference. Under ideal condi-

tions, each manuscript should be collated at least twice before its publication and no one is more aware than I of the danger of error which arises when this is not done. On the other hand, the exigencies of travel or the regulations of libraries make it in some cases impossible to spend as much time on any one manuscript as might be desirable. In particular, among those included in this volume, I should have liked to have been able to check the collations from the library of the Monastery of St. Catherine on Sinai. These were among the first which I made, at a time when the characteristics of the text had not yet clearly emerged and when I had as yet no hint of the great importance that Cod. 1219 was to assume in the history of the Family. Since the regulations of that library forbid photography, I have no means of checking my original collation, made in 1929. In spite, however, of the obvious possibility that there may be mistakes, there is no reason to suppose that further collation would alter the position of the manuscript.

I would have preferred to have printed the tables on pp. 117–129, like those on pp. 130 ff., but the cost of this was prohibitive and the form in which they appear seemed to the editors the best compromise.

In printing the reconstructed text, the orthography and punctuation of Lloyd's edition of Stephanus were preserved, except in the very few cases where the manuscripts of the Family preserve a variant which affects the meaning of a passage. Purely orthographic variants are not usually quoted in the apparatus criticus, but may in some cases have been accidentally included. Only samples of the variant spellings of the manuscripts are given in the tables in Appendix A.

Inevitably, in a book where the preparation has covered so long a period, during which it has been necessary at times to lay it aside for some months, inconsistencies will be found both in method and expression. For example, to cite a very simple case, it is probable that f^{13} or fam^{13} sometimes appear instead of fam 13.

It will perhaps be useful to summarize the results of this investigation and to expound some of the problems which are plainer to the author than to any reader, just because they concern

not what has been written, but what it would be desirable to see written.

In working on the manuscripts included in this study, it became clear to me that von Soden's K^a text was a real entity, although he had confused the issue by grouping the Codex Alexandrinus with K and Π,—in much the same way as he had confused the issue of what is at present called the "Caesarean" text by associating Codex Bezae with Θ and 565. Just as Codex Bezae is connected with Θ and 565 in a very different manner from that in which they are related to each other, so the Codex Alexandrinus is connected with K, Π, and the cognate minuscules in a very different way from that in which they are related to each other. K, Π and a certain group of minuscules are a definite Family. This Family and the Codex Alexandrinus had, at some point in their history, a common ancestor which differed very little from the text which is found today in Π, rather more from that of A. The reconstructed text of Family Π, therefore, represents a manuscript older than the Codex Alexandrinus and affords another witness to a text which must have existed in the early part of the fifth century, if not before. Moreover, both the text of Family Π and the Codex Alexandrinus were elements in the formation of the Ecclesiastical text,—the more or less standard text of the Middle Ages,—since it differs from each about equally and to the same extent that Π differs from A.

Although the establishment of this relatively early text can be accomplished with considerable certainty, it is not equally easy to localize it. I am hardly more certain about the provenance of the text than when I started the work. On p. 67 I have ventured the guess that this may be the text of the Lucianic recension, a suggestion sure to occur to any one reading the discussion. Since, however, this is only a guess, I did not wish to discuss the point in the text, but it may perhaps be presented a little more fully.

There is sufficient but not overwhelming evidence that Jerome knew of three earlier recensions. These he connects with the names of Hesychius, Origen and Lucian. We know further that he associated the Hesychian text with Egypt and Alexandria, the Origenian with Palestine and the Lucianic with Constantinople and Antioch. No one of these three texts can be certainly identi-

fied with any manuscripts now extant. It is probable that in Θ, 565 and the Georgian version we have a somewhat modified form of the text used by Origen in Palestine. Many critics believe that in ℵ and B we have the text of Hesychius, that is, of Egypt. It is, however, possible to ask whether the newly discovered Pap. 45 may not more nearly represent the text of Egypt in the early period. Finally, Westcott and Hort tended to identify with the Lucianic recension that text which they call the Syrian, others the Antiochian, Byzantine or Ecclesiastical.

A step in the right direction was taken by von Soden, who pointed out that the great mass of Greek manuscripts which are not witnesses to any one of the older forms of the text are similar in their general tendencies but vary considerably in detail and, moreover, that they can be separated into certain larger and smaller groups. He, however, inclined to identify his K^1 text (Ω, V etc.) with the Lucianic recension. It seems to me thoroughly improbable that this late and most colorless text should be the Lucianic recension and, moreover, there is no proof that it existed at an early date. It is much more likely that Lucian is to be found in one of the earlier and more aberrant forms, or perhaps in von Soden's *B* or K^a (Family II) texts. In this connection it is important to remember that although at first von Soden looked on the K^a text as a variant from the *K* form, as shown by its symbol, he afterwards rightly regarded it as an aberrant form of the *I* text.

Clearly, there is at present an even less firm basis for identifying Lucian's text than that of Origen or of Hesychius. The problem does not seem, however, to be beyond hope. The key to the situation lies in the patristic quotations and in extending the study of the text of groups of manuscripts to the other three gospels. The reason for beginning with Mark was good. There are more, and more important, variants in the average chapter of Mark than in the average chapter of Matthew or Luke. The disadvantage is that Mark is, as a rule, not quoted by patristic writers nearly so much as the others.

There are, indeed, problems in dealing with patristic quotations of the New Testament. Perhaps the most difficult is that of determining whether the text of Matthew or Luke quoted in the

extant codices of any patristic work is that which the author himself used, or has been modified by scribes who eliminated what they believed were mistakes in the Biblical quotations. The situation is, however, not so bad as it was fifty years ago, thanks to the labors of the Kirchenväterkommission of the Berlin Academy. As each critical text of a patristic writer appears it is easier to determine the Biblical texts which he used, and to disentangle from the internal problem of the transmission of the text of any given author the external problem of the history of the text of the New Testament. With due allowance for textual aberration the problem is not impossible to solve, but only a matter of long-continued and laborious research.

With the study of more groups of manuscripts in the other two Synoptic Gospels, another problem will also approach solution, viz. the question of the texts of parallel passages. At present we can define with reasonable accuracy the texts of various groups of manuscripts in, for example, the verses referring to the Baptism in Mark. The text of each of these groups differs from that of the others. There are also variants in the same story in Matthew and again in Luke. Most of the variants in the text of any one group of manuscripts in Mark can be found in some other group in one of the other two gospels. There is no doubt that "harmonization" plays its rôle in this confusion, but it is easier to say that a variant is "harmonizing" than to define the details of the process involved. Throughout the reconstruction of the text of Mark in Family Π this problem was most urgently felt. There is no doubt about the actual text of Family Π but the solution of the problem of why it became what it is lies very largely in the intricacies of harmonization and must be left for future study.

Silva Lake

Cambridge, Mass.
December, 1936

TABLE OF CONTENTS

Preface vii
Introduction
I. The History of the Problem 3
II. The Manuscripts 7
III. The Stemma of Family Π 16
IV. Textual Peculiarities of the Individual Manuscripts 30
V. The Text of Family Π 54
VI. The Text of the Codex Alexandrinus 65
The Text of the Gospel of Mark in Family Π 72
Appendices
A. Tables 117
B. Collations in Mark i and xi 143
C. Collation of A with Family Π in Mark 149
D. K^r Variants in Mark, by David O. Voss 155

INTRODUCTION
AND
TEXT

Chapter One

THE HISTORY OF THE PROBLEM

This edition of the text of Family Π in Mark is a part of an attempt to clear up some of the problems which were adumbrated rather than stated by H. von Soden.[1] He grouped together most of the manuscripts here studied and gave them the title K^a. Family Π is, however, a preferable term, since Π may well be the archetype of this text and the custom of designating a group by its most prominent member is now well established.

It will be remembered that von Soden thought that three recensions of the Gospel existed in the fourth century: the Antiochian or Koine, which he called *K*, the Jerusalem (*I*) and the Alexandrian or Hesychian (*H*). Since he included the Codex Vaticanus in the *H* class and Codex Bezae in the *I* class, it was concluded that *I* was roughly the same as Westcott's and Hort's "Western Text." This was soon seen to be wrong, and an article by K. Lake and R. P. Blake in the Harvard Theological Review[2] showed that *I* is really an extension of the class which was pointed out by K. Lake in *Codex 1 and Its Allies.*[3] A little later, Canon Streeter indicated a connection between this text and Caesarea,—rather than, as von Soden thought, Jerusalem. This was shown by the quotations in Origen. The suggestion was followed up in *The Caesarean Text* in the Harvard Theological Review,[4] and by Canon Streeter's further contribution, that von Soden's Φ group was a weak witness to the Caesarean text.

These researches showed that a modified form of von Soden's I^a text gives a fair representation of the "Caesarean" text as

[1] H. von Soden, *Die Schriften des Neuen Testaments*, Berlin, 1902–1913.

[2] K. Lake and R. P. Blake, *The Text of the Gospels and the Koridethi Codex*, *Harvard Theological Review*, XVI, 1923, pp. 267 ff.

[3] *Texts and Studies*, VII, 1902.

[4] K. Lake, R. P. Blake and S. New, *The Caesarean Text of Mark*, *Harvard Theological Review*, XXI, pp. 207 ff; B. H. Streeter, *The Four Gospels*, 1924.

used by Origen and Eusebius.[5] The chief witnesses to this text are W, Θ, 565, 700, 28, Family 1, Family 13, and the Georgian version; but a not unimportant corollary of the investigation is that the groups which von Soden classes as weak representatives of the *I* text (Φ, *B*, K^a etc.) are presumably weak representatives of the Caesarean. Among these, K^a is the most interesting, since von Soden included in it the Codex Alexandrinus (A).[6] In this classification he is, like most pioneers, half right and half wrong. A is not a member of Family Π but is related to it. Obviously, Fam Π tends to bridge the gap between the Caesarean, Alexandrian and Ecclesiastical texts. To complete it properly, similar editions should be made of von Soden's *B*, Φ, and Σ groups, but it may be doubted whether this need be done in quite such detail.

The study of the text of Fam Π really began with W. Bousset's *Textkritische Studien*,[7] though Tischendorf and others had noticed the similarity of the texts of Π and of K, and Scrivener had remarked on the resemblance of 489 (his w) to K. Bousset also realized that there is a connection between K, Π, 565, Fam 1, the Ferrar group and the other minuscules which are now generally recognized as Caesarean. Though Bousset was wrong in putting KΠ in the front rank among these manuscripts, his merit[8] was to draw attention to this large group and it is remarkable how much he saw. His statement that a preliminary

[5] When we published *The Caesarean Text*, we did not fully appreciate the importance of reserving this term for readings which have a clear right to be considered as those used by both Origen and Eusebius. In passages, therefore, where quotations from both these writers are lacking, it is very doubtful whether, at least in Mark, any variant should be accepted as "Caesarean" which is not found either in Θ or in 565, the two extant manuscripts which most closely agree with the quotations in Origen and Eusebius. Readings found in some or all of the group Fam. 1, Fam. 13, 28 and W, but not in Θ or 565, frequently show indications of greater antiquity than those supported by Θ 565, but this does not affect the conclusion that they should nevertheless not be classed as Caesarean (though perhaps as pre-Caesarean, together with the newly discovered Pap. 45). Further elaboration of this point is, however, out of place here and will be included in the forthcoming edition of the Caesarean text of Mark.

[6] See H. von Soden, op. cit. II, p. 876.

[7] *Texte und Untersuchungen*, XI, 4, 1894, pp. 111–135.

[8] See *Codex 1 and its Allies*, K. Lake in *Texts and Studies*, VII, lxxiii.

text of the Family (in the narrower sense) could be made from KΠ and 489 is quite accurate.

H. von Soden made a great advance. He realized that KΠ were merely two members of a long line of manuscripts clearly derived from a single archetype and called this group K^a.[9] His statements are rather obscure and the collations on which he worked must have been somewhat inaccurate, but his views have been substantially confirmed by the present investigation, except that:

i. Codex Alexandrinus should not be classed with the Family,
ii. More accurate collation has changed not a few readings,
iii. The relations between the manuscripts of the Family can be made much more precise.

Von Soden also believed that K^a was used by the author of the commentary of "Victor of Antioch" on Mark and in that of Titus of Bostra on Luke;[10] and thought that Chrysostom used this text in his homilies on John.[11] These views may be sound but need investigation in a separate monograph.

A study of von Soden's account of the K^a group suggests the following major problems:

i. Do these manuscripts represent a family or a text?[12]
ii. Whether the group represent a text or a family, what relation does Codex Alexandrinus (A) bear to the other members of it?
iii. How accurately is it possible to reconstruct the text of this group from the known representatives, and what relation do these known representatives bear to each other?

[9] For a list of these manuscripts see von Soden, *op. cit.*, II, pp. 850–893, and, for a discussion of them all, pp. 1160–70.

[10] See op. cit., pp. 888 ff.

[11] See op. cit., pp. 1466 ff.

[12] Although it may seem superfluous, let me reiterate that for clarity of discussion it is necessary to distinguish carefully between "text" and "family." In a "family," the manuscripts are so closely related to each other that their common archetype can be reconstructed with a very slight margin of error. The known representatives of a "text," on the other hand, show such similarities that they may once have had a common archetype, but each of them has been so considerably modified by successive copying, or even revision, that this archetype can be only approximately reconstructed, with due allowance for alternative possibilities in almost every reading.

iv. What is the position of the text of this group in the larger setting of the history of the text of the New Testament as a whole?

To attempt to answer these four questions was the original purpose of this study and, as will be seen in detail below, the conclusions reached are:

i. The K^a text is that of a family, and may be called the text of Fam Π.

ii. The Codex Alexandrinus is not a member of this Family, nor yet its direct ancestor, but is derived from an ancestor of it.

iii. On the basis of the twenty-one manuscripts studied, and even on the basis of the four or five best of these, the text of the family can be reconstructed with a quite negligible margin of error.

iv. The text of Fam Π is descended from a manuscript somewhat resembling the Codex Alexandrinus but with rather more Caesarean readings. Moreover, it represents one of the earliest stages in the development of the colorless text current in the Greek Church of the Middle Ages.

A number of other problems also suggest themselves. Some of these, such as, for example, the relation of M or Y to Fam Π, have arisen as by-products of the work on the manuscripts of the K^a group.[13] Many more, owing to lack of time and space, have proved impossible to deal with here. Chief among these are the questions: Is von Soden right in believing that the K^a text in Mark is that of the commentary of Victor of Antioch? What is the relation of the K^a text to Chrysostom? What less characteristic manuscripts can be considered to have primarily the text of Family Π and how should they be grouped? And, most important of all, what is the text of Fam Π in the other Gospels?

[13] See pp. 57 and 63.

Chapter Two

THE MANUSCRIPTS

Some years ago in an appendix to *The Caesarean Text of Mark*,[1] Kirsopp Lake discussed von Soden's K^a text, in connection with the manuscripts which he had collated on Sinai, in Jerusalem and at Patmos. On the basis of the readings in Mark xi he added to von Soden's list of the better representatives of K^a a few manuscripts which he had himself investigated and said, "It appears clear that it would not be impossible . . . to reconstruct the K^a text and the Ecclesiastical text. If this could be done, it would afford a far firmer basis for collations than the Textus Receptus and would often help to elucidate questions of mixture in the corrupt manuscripts of early texts."

To collate and relate to each other as many as possible of the mss mentioned by von Soden and by Lake was the next step and the basis of this edition. The list of those which von Soden considered as the best witnesses of the K^a group is as follows:[2]

Gregory	*von Soden*[3]	*Gregory*	*von Soden*
*K	71	[1008]	[1330]
*Π	73	[1009]	[1265]
*72	110	*1079	1045
114	1018	[1154]	[1236]
116	249	1200	1250
*178	210	*1219	1121
*265	285	*1346	1089
389	105	[1398]	[δ358]

[1] *Harvard Theological Review*, 1928, pp. 342 ff.

[2] Those marked with an asterisk are, in von Soden's opinion, the most important.

[3] It proved impossible to collate eleven of von Soden's list and these are enclosed in square brackets above. None are among the best representatives of the group and it is extremely unlikely that by the addition of their evidence

Gregory	von Soden	Gregory	von Soden
*489	δ459	*1478	1144
[537]	[334]	*1500	79
652	1095	1546	1339
[775]	[461]	[1561]	[1344]
[796]	[δ161]	[1781]	[1166]
[904]	[4001]	*1816	1056

The manuscripts added by Lake to this list are the following, given by him in order of their apparent merit: 1318 (1256), 1313 (A 115), 1220, 1223 (1091).[4]

Dr. Norman Huffman of Brown University identified 1780 (von Soden's δ 412) as a manuscript of the K^a group and it is therefore included in this study.

In addition to the manuscripts just listed, von Soden also associated the Codex Alexandrinus (A) with this group.

Since adequate technical descriptions of the mss can be found either in Tischendorf or in Gregory,[5] it seems unnecessary to repeat all the details, but the mss used and some relevant comments are as follows:

A. The Codex Alexandrinus in the British Museum in London, usually assigned to the fifth century.

This manuscript is called "Alexandrinus" because Cyril Lucar, then Patriarch of Constantinople, gave it in 1628 to Charles I through the British Ambassador, Sir Thomas Roe, who had befriended the patriarch in time of danger. The question is whether Cyril, who was Patriarch of Alexandria until 1621, found the codex in Alexandria or had himself taken it there.

---

a single family reading would be changed throughout the Gospel. In addition to the mss not collated, three (one from von Soden's and two from Lake's list) proved to contain less than forty per cent of the family readings and are not included in the apparatus: 1551 (von Soden's 1344), 1220 (not listed by von Soden), and 1223 (1091). For the collations of 489 and 1780 I am indebted to Dr. Norman Huffman of Brown University. I have myself collated all the other mss used in the following study, either from the originals or, in the case of those on Mount Athos, from photographs.

[4] The numbers in brackets are von Soden's, the others Gregory's.

[5] *Novum Testamentum Graece*, Vol. III, Leipzig, 1894; and *Textkritik des Neuen-Testamentes*, Vol. III, Leipzig, 1909.

The latter view has the better evidence,[6] as it rests on the direct statement of Matthew Muttis, the teacher of J. J. Wetstein's uncle and in his youth a companion of Cyril Lucar. Muttis states that Cyril took the manuscript from Mount Athos. This seems conclusive, and the only argument against it is the view that it was in Cairo, in the Library of the Patriarchs of Alexandria in the time of Athanasius III (1308), a notion based on the intrinsically improbable assumption that an Athanasius mentioned in an Arabic note on the first page of Genesis was the Patriarch of that name. This note was quite as probably written by a companion of Cyril Lucar. In any case, even if the manuscript was in Alexandria in the 14th century, it may well have been on Athos in the 17th.

On the other hand, more serious evidence of a tradition connecting it with Egypt is provided by a note in the hand of Cyril Lucar:

"Liber iste script^ae^ sacrae N. et V. Testam^ti^, prout ex traditione habemus, est scriptus manu Theclae, nobilis feminae Agyptiae, ante mile et trecentos annos circiter, paulo post concilium Nicenum. Nomen Theclae in fine libri erat exaratum, sed extincto Christianismo in Agypto a Mahometanis et libri una Christianorum in similem sunt reducti conditionem. Extinctum ergo et Theclae nomen et laceratum sed memoria et traditio recens observat. ✠ Cyrillus Patriarcha Constantin."[7]

The tradition connecting A with an Egyptian Thecla is interesting, but the matter is obscure. Sir Thomas Roe was apparently somewhat confused as to what Cyril Lucar had told him. On January 30th, 1625,[8] he told Lord Arundel that the patriarch ascribed the codex to Thecla, "the protomartyr," but on February 27th, 1627,[9] he told Archbishop Abbot that "the Patriarch doth testify under his hand that it was written by the Virgin Thecla, daughter of a famous Greek called Ἀβγιεριvός, who

[6] See F. C. Burkitt, *Codex Alexandrinus*, The Journal of Theological Studies, XI, 44, July 1910, pp. 603–606.

[7] *The Beginnings of Christianity*, Jackson and Lake, Vol. III, *The Text of Acts*, James Hardy Ropes, p. li.

[8] *Negotiations in Embassy to Ottoman Porte*, p. 235, letter 241.

[9] Op. cit. p. 618, letter 448.

founded a monastery in Egypt upon Pharaos (Pharos) tower, a devout and learned maid who was persecuted in Asia, and to whom Gregory Nazianzen hath written many letters . . . she died not long after the Council of Nicaea."

The Thecla here referred to is obviously she to whom Gregory Nazianzenus wrote four letters (56, 57, 222, 223). She was probably an abbess and it has been suggested, but without any serious evidence, that she was the head of the Convent of Saint Thecla at Seleucia, which Gregory visited (Orat. xxi, p. 399). Cyril Lucar was apparently confused as to the date of Gregory, for his own note at the beginning of A says that Thecla was a noble lady of Egypt, not long after the Council of Nicaea.

Paleographically, there is nothing to prevent the codex from having been written by or for this Thecla, but it is perhaps quite as likely to have been in Asia Minor or Constantinople as in Egypt.

K. The Codex Cyprius in the Bibliothèque Nationale in Paris. Gregory quotes the ninth century as the date of this ms but, as will be seen below,[10] its position in the group of K^a manuscripts seems to prove it can hardly have been written earlier than the year 1000, and is perhaps as late as the middle of the eleventh century. This conclusion is so radical a departure from the accepted dating that I wrote M. Henri Omont on the point and, with his permission, quote his reply: "Après avoir revu plusieurs de nos vieux mss. onciaux, vous me voyez au regret de ne pouvoir vous apporter une conclusion précise, entre le IXe. et XIe. siècles, au sujet du ms. grec 63 (Codex Cyprius). Une note manuscrite de l'un de mes prédécesseurs, La Porte du Theil, en tête du ms., l'attribuait au VIIIe. siècle, après Montfaucon; les auteurs du *Nouveau Traité de Diplomatique* le rapportaient au IXe. siècle, date qui figure dans mon *Inventaire des manuscrits grecs*, au Ire volume, publié en 1886, et que Gregory, *Textkritik*, a adoptée en 1909, alors que en 1892, dans mes *Facsimilés des mss. grecs en onciales*, j'avais rapproché le ms. grec 63 au Xe. siècle (planche XVII, 2) à côté de plusieurs autres volumes ou fragments en onciale ecclésiastique.

[10] See p. 36.

"Le petit nombre relatif de ces manuscrits, le plus souvent sans mention de dates, aussi bien que la tradition conservatrice des copistes, s'appliquant le plus souvent à imiter des modèles antérieurs, met obstacle à toute précision de date, et cela pour les manuscrits grecs et latins."

In writing to Sir Frederic Kenyon on the manuscripts from the British Museum included in this study, I also mentioned the difficulty about K, and he replied as follows: "As to K, I know it only from the facsimile of a few lines in Scrivener; and that formal liturgical hand went on so long that if there is good proof that the manuscript must be not earlier than the 11th Cent., I do not think paleographical considerations can be urged strongly against it."

K was brought to Paris from Cyprus in 1673. A colophon states that it was written by the monk Basil and bound by the monk Theodoulos, who commend themselves to the Virgin and St. Eutychios.

II. The Codex Petropolitanus in the Public Library in Leningrad. This manuscript is supposed to have been written in the ninth century, and was given in 1858 to the Emperor of Russia by a noble Greek of Syria in whose family it was said to have been for about a hundred years.

72. Cod. Harl. 5647 in the British Museum in London. This ms. is assigned by Tischendorf and von Soden to the eleventh century, but Sir Frederic Kenyon writes: "Harl. 5647 I should probably have dated 11th if the main text had stood alone; but your facsimiles[11] show that it might be 10th, and the marginalia are in a hand which I should certainly call 10th. So I should say 10th." According to a Greek note at the end, the ms. was once the property of the Monastery of Simon Thaumaturgus *ἐν τῷ θαυμαστῷ ὄρει*, in the time of Peter the Abbot. This monastery was in the neighborhood of Antioch.[12] The ms. was later the property of a Presbyter David, the son of Michael

[11] *Dated Greek Minuscule Manuscripts to the year 1200*, by Kirsopp and Silva Lake, American Academy of Arts and Sciences, 1934 ff.

[12] See Anna Comnena, *Alexias*, xiii, 12, where the territory in Coele Syria given to Boemund the Crusader is described as the city of Antioch with its neighborhood, including the *θαυμαστὸν ὄρος*.

the Metropolitan of Bosra, and had been one of his father's books. This information is gathered from Arabic and Greek notes in the volume. The ms. reached England in the year 1731.

114. Cod. Harl. 5540 in the British Museum in London. C. R. Gregory assigns this ms. to the eleventh, or possibly the tenth century; Scholz to the thirteenth; von Soden and Kenyon to the tenth.

116. Cod. Harl. 5567 in the British Museum in London. It was assigned by Gregory and von Soden to the twelfth century, but Sir Frederic Kenyon writes: "It has a subscription which neither Gregory nor Scrivener mention: *το παρον εγραφη· δια χειρος εμου θεοδοσιου μεγαλου βασιλεως ετει ατ..* (the last two figures faded and illegible). A dating by the Christian era is so rare as to make one pause, but I do not see how one is to get away from it, and the hand may be one of those 14th century hands which look as if they were earlier." This colophon presents several difficulties. As Sir Frederic mentions, dating by the Christian era is very rare as early as this. It is, however, not unknown. A more serious difficulty is the interpretation of the words immediately preceding the date. They would seem to mean that the book was written by the hand of Theodosius, the great king. The title used is that generally given in colophons to the Eastern Roman Emperor. I have not, however, been able to find any Emperor or pretender to the Empire by the name of Theodosius in the fourteenth century, nor, in fact, of any Theodosius reigning anywhere at that time. The most likely conjecture is that a word indicating some official position held by Theodosius under the Emperor was omitted between *θεοδοσιου* and *μεγαλου* and that the name of the Emperor is not mentioned. From the date he must have been Andronicus II, Andronicus III, John V, Constantine IV, John VI, Constantine V, Andronicus IV, John VII or Manuel II. This manuscript belonged in 1649 to a certain monk Athanasius, and in 1724 to Bernard Mould, then of Smyrna.

178. Cod. A.1.3 in the Biblioteca Angelica in Rome, assigned by Gregory and von Soden to the twelfth century. A Greek note at the beginning states that it once belonged to the monas-

tery of John the Baptist, anciently called Petra. This monastery is known to have been in Constantinople.[13]

265. Cod. Gr. 66 in the Bibliothèque Nationale in Paris, assigned by Gregory and von Soden to the twelfth century.

389. Cod. Ottob. 297 in the Vatican Library in Rome, assigned by Gregory and von Soden to the eleventh century.

489. Cod. B.10.16 in Trinity College, Cambridge. This ms. was written by the hand of James the Monk on Mount Sinai in the year 1316. It once belonged to the monastery of Pantocrator on Mount Athos. From there it went to Bentley's collection (1662–1742), and so passed to Trinity College. This is the ms. which is quoted as τ by Bentley and as w by Scrivener. Tischendorf, in his Apparatus Criticus, refers to it as w^{scr}.

652. Cod. 594 in the Staatsbibliothek in Munich, assigned by Gregory to the tenth or eleventh century, by von Soden to the eleventh. This manuscript once belonged to King Otto of Greece (a Bavarian prince who reigned from 1831 to 1862) and was taken to Munich in 1879. Mark iv. 20–vi. 24 has the text[14] of Fam 1, not that of Fam Π.

1079. Cod. A. 23 in the Laura on Mount Athos, assigned by Gregory to the tenth century and by von Soden to the eleventh; K. Lake has found that the hand is that of a copy of Maximus (preserved in the same library) which was written in the year 970 by Luke the Monk.[15]

1200. Cod. 163 in the library of the monastery of Saint Catherine on Mount Sinai, assigned by Gregory and von Soden to the twelfth century. A peculiarity of this ms. is that the miniatures of the evangelists are on the same page with the first verses of the text of each Gospel, instead of on the opposite page.

1219. Cod. 182 in the monastery of Saint Catherine on Mount Sinai, assigned by Gregory and von Soden to the eleventh century. My husband and I are both inclined to place it in the last

[13] *Les Moines de Constantinople,* l'Abbé Marin, Paris; 1897, p. 74.

[14] See p. 33.

[15] A facsimile and description of the Maximus will be found in *Dated Greek Minuscule Manuscripts,* Fasc. III, Plate 156 and p. 9.

twenty years of the tenth century.[16] A number of paper leaves of Arabic and Syriac are inserted at the beginning and end of the volume.

1313. Cod. Patr. 28 in the library of the Greek Patriarchate in Jerusalem. Gregory and von Soden assign this manuscript to the eleventh century. It contains the commentary on Mark known as that of Victor of Antioch.

1318. Cod. Patr. 46 in the library of the Greek Patriarchate in Jerusalem, assigned by von Soden to the twelfth century.

1346. Cod. Saba 606 in the library of the Greek Patriarchate in Jerusalem, assigned by von Soden to the eleventh century.

1478. Cod. A. 48 in the Laura on Mount Athos, assigned by Gregory to the eleventh or twelfth, by von Soden to the eleventh, and by Lake originally to the tenth but later to the eleventh century.

1500. Cod. A. 78 in the Laura on Mount Athos, assigned by Gregory, von Soden and Lake to the ninth century.

1546. Cod. 698 in the monastery of Vatopedi on Mount Athos. This ms. is assigned to the thirteenth century by von Soden. It has a partially effaced colophon which Gregory reads as dating it in the year 1263. The numeral 11 in the colophon is written as $\overline{\alpha\iota}$, instead of $\overline{\iota\alpha}$.[17]

1780. This ms. was formerly Cod. 60 in the monastery of Kosinitza in Macedonia. It is now in the library of Duke University. Assigned by von Soden to the fourteenth, by Gregory to the twelfth and by K. Lake and myself to the eleventh or early twelfth century.

1816. Cod. A. vi. 26 in the Biblioteca Communale Queriniana in Brescia, assigned by Gregory and von Soden to the tenth century. The signatures in this ms. are in Armenian.

[16] Prof. Hatch in his *Greek Manuscripts of the New Testament at Mt. Sinai*, Paris, 1932, Plate 13, gives a photographic reproduction of this manuscript, about three-quarters full size. With this compare K. and S. Lake, *Dated Greek Minuscule Manuscripts*, Plates 7, 157, and 160.

[17] Cf. Lake and New, *Six Collations of New Testament Manuscripts*, Harvard Theological Studies, Vol. 17, Cambridge, 1932, p. 142. This inversion is, however, fairly common in inscriptions.

It has been more convenient to describe these mss. in the order of the numbers given to them by Gregory, but in any further discussion it seems preferable to take them in order of their value as representatives of the Fam Π text. A list therefore follows, giving this order. It is based on the percentage which any given manuscript contains of the variants attested by the majority of the manuscripts Π, 1219, 1079, 1346, and 265.

	Manuscript	*Per Cent*	*Date*
(1)	Π	98.96	ix
(2)	1079	98.27	x
(3)	1219	97.58	x
(4)	1500	96.35	ix
(5)	1346	95.17	xi
(6)	265	94.82	xii
(7)	1816	92.41	x
(8)	178	92.41	xii
(9)	114	92.06	x or xi
(10)	489	90.68	xiv (1316)
(11)	652	90.00	x or xi
(12)	1313	88.96	xi
(13)	K	88.60	xi ?
(14)	389	82.75	xi
(15)	72	82.06	x or xi
(16)	1478	81.03	xi
(17)	1780	74.48	xi or xii
(18)	1546	70.34	xiii (?1263)
(19)	1200	65.86	xii
(20)	1318	61.10	xii
(21)	116	45.51	xiv (13..)

With five manuscripts attesting more than ninety-five per cent of the readings and eleven more than ninety per cent, it is obvious that this is a family of mss., rather than a loosely related group, and that a practically perfect Family text can be reconstructed from the evidence of the three best witnesses. If all those just mentioned are included, the theoretical margin of error in the reconstructed text is reduced almost to the vanishing point, and the collation of further weaker members of the group is useless from the point of view of the Family text, however interesting it may be to determine their relation to it.

CHAPTER THREE

THE STEMMA OF FAMILY Π

In the table at the end of the last chapter the mss. are listed according to the percentage of Family readings preserved in each, the Family text being taken to be that of the majority of the five best witnesses to it. By this standard, Π is the closest copy of a theoretical archetype, but not a perfect one. When, however, the mss. are studied in relation to each other it is found that all, with the probable exception of Π and perhaps 1500, are descended from a single lost ms. which I have called *a* and that there is nothing to prove that 1500 is not a copy of *a*. Because of a copyist's mistake which could not have been made in copying a minuscule, it is clear that the archetype of *a* was an uncial. Π is an uncial. Was it the archetype of *a*? If so, the scribe of *a* varied from Π in the following readings:

		Π	*a*
1.	ii. 20	νηστευουσιν	νηστευσουσιν
2.	21	και ουδεισ	ουδεισ
3.	iv. 12	ακουουσι	ακουωσι
4.	v. 7	ελεγεν	λεγει
5.	40	εισπορευονται	εισπορευεται
6.	vi. 2	ακουσαντεσ	ακουοντεσ
7.	26	ηθελεν	ηθελησεν
8.	vii. 20	εκ του	το εκ του
9.	x. 10	αυτου	του αυτου
10.	xii. 31	εαυτον	σεαυτον
11.	xiv. 58	καταλυω	καταλυσω
12.	xv. 7	πεποιηκασιν	πεποιηκεισαν

Five of these (5, 7, 8, 10 and 11) are peculiar to Π or have little other support and were corrected in Π in a hand which is hardly, if at all, later than that of the text, so that the scribe of *a* may

well have followed the corrections. Moreover, in 1, 2 and 6 the scribe of *a* would merely have changed the less common reading found in Π to the more common one, probably a quite unconscious process.[1] Only four times in the Gospel of Mark (3, 4, 9 and 12) is it necessary to assume that he introduced an individual or accidental variation.

It would be a most careful scribe who could copy the whole of Mark and diverge only twelve times from his model. It seems, therefore, unnecessary to introduce into the stemma a theoretical lost uncial which was the common direct ancestor of Π and *a*, although such a theory is possible. It is more probable that Π is itself the direct archetype of *a* and, through it, of the entire group. Since, however, *a* is the direct archetype of all the other mss. of the Family, as Π is of *a*, it is sometimes the text of *a* which is printed below—not that of Π: that is to say, in the printed edition the singular readings of Π will be found in the apparatus, not in the text.

In establishing the relations of the mss. of the family to each other a few essential rules were followed:

i. Agreement of two or more mss. in unsupported or obviously mistaken readings establishes a presumption of close relationship; but agreement in readings also found in many other mss. is not necessarily significant.

ii. A peculiar "Family" reading, or one with little outside support, is not likely to be found in the descendant of a ms. which does not have it; but a "Family" reading which is also found in a number of non-Family mss. may through "re-infection" appear in a descendant of a ms. which has lost it.

iii. Agreement in the usual, as against the "Family" reading is not necessarily significant.

Assuming then, that Π is the archetype of the family, the next step is to find the relationship of the other mss. to each other. For this, the starting-point is the striking sub-singular reading γαρ ετηρουν in iii. 2. This is clearly a mistake in copying an

[1] In collating aloud in Greek monastic libraries I have found that the librarian almost always breaks in with a correction when I have read from a ms. a phrase which differs from that which he is accustomed to hear.

uncial (Γ might be read for Π, but hardly γ for π)[2] and is not likely to have been made independently by more than one scribe. Since, however, it is found in 114, 178, 1079, 1219 and 1346, it is possible either that one of these is the ancestor of the others or that all five are the immediate or more remote descendants of a lost manuscript, probably a minuscule, which was a copy of *a*.

The best method of testing which of these alternatives is correct is to see whether any single one of this group contains all the singular or sub-singular Family readings found in any of the other four. Family readings which are also those of a number of other mss. or groups are less useful for this purpose. By this test it is immediately clear that no one of 114, 1079 and 1219 can be the exemplar of the other two.

		Family Evidence	*Other Evidence*
iii. 10	εθεραπευεν	114, 1219	——
v. 37	ακολουθησαι	1079, 1219	A 346
xi. 6	ειπαν	1079, 1219	ALΔ
xiii. 23	απαντα	1079, 1219	AMU
xv. 10	επεγινωσκεν	1079, 1219	A
40	om του ante ιακωβου	114, 1079	——
xvi. 2	μνημειον + ετι	1079, 1219	fam 1 565 Eus

The resemblance between 1079 and 1219 is undeniably striking but cannot be that of ancestor and descendant, for it is impossible to account for the appearance of a purely Fam Π reading εθεραπευεν in 1219 if 1079 is assumed to be its ancestor, or the appearance of ιακωβου without του in 1079 if 1219 is its ancestor. Thus 114, 1079 and 1219 must be independent copies of the lost ms. *a* mentioned above.

On the other hand, on similar grounds, 178 and 1346, the remaining mss. reading γαρ ετηρουν, might be descended either from 1079 or from 1219 and the only way in which this point can be settled is to turn back to the non-Family variants which have little or no outside support:[3]

[2] Perhaps a similar mistake is the basis of a variant in Lk. xviii. 14: ΠΑΡ ΕΚΕΙΝΟΝ ℵ BDL, Η ΓΑΡ ΕΚΕΙΝΟΣ ΑΡΓΔΠ etc., ΗΠΕΡ ΕΚΕΙΝΟΣ min. pauc. Bas., ΥΠΕΡ ΕΚΕΙΝΟΝ Doroth., Η ΕΚΕΙΝΟΣ min. vix mu, etc.

[3] See Table V, p. 124ff.

		Family Evidence	Other Evidence
vi. 20	ακουσασ] ακουων	1346, 116, 389, 1200, 1318, 1478, 1780	28 al
31	om οι 2°	1346, K, 389, 489	CM al
32	απηλθεν	1346, 72, 178	EFGHVΓ fam 13, 700
vii. 8	om τοιαυτα	1346, 72	al pauc
x. 32	αυτουσ] αυτοισ	1346, 1200, 1780	——
35	προπορευονται	1346, 1318	SΔ al pauc
xii. 29	ημων] σου	1346, 1200, 1318	al[5] Athan. Cyp. Hil. c
xv. 40	om η ante ιακωβου	1346, 265, 489, 1200, 1219, 1318, 1816	DL 33, fam 13, 565

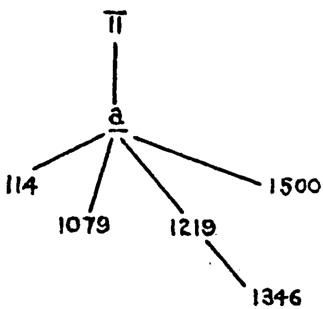
There is no connection here between 1079 and 1346 and, except in the last of these variants, there is no direct connection between 1346 and 1219. On this showing, 1346 might be an independent copy of *a*. But since it is proved below[4] that all the other Family mss. mentioned in this table are immediate or remote descendants of 1219 it is clear that 1346 must also be descended from it. An examination of the Family readings of 1346 shows, however, that it cannot be an ancestor of the others, although connected with them.

By the same method as that used for 1346 it can be proved that 178 is also descended from 1219, but at a much greater remove. For this reason it will simplify the discussion of the stemma to drop the question of 178 for the moment and bring it up again with that of the mss. with which it most closely associated.

1500 does not have γαρ ετηρουν or any reading indicating a close relationship with other manuscripts of the Family, but it does agree with the majority of Family mss. against Π in the few cases where the text of Π was changed by the scribe of *a*. If, therefore, Π is the archetype of the Family, 1500 must also derive from it through *a* and, at this point, the stemma may be reconstructed as on the following page.

What other manuscripts, if any, are closely connected with

[4] See p. 22ff.



1219?[5] Here again, examination of the sub-singular readings is the first step. Those found in 1219 and not already mentioned are:

		Family Evidence	Other Evidence
i. 44	om μηδενι	1219, 1816	——
iii. 22	δαιμονων	1219, 489, 1816	——
xiv. 65	αυτω 1°] αυτον	1219, 489	——
iii. 20	ο οχλοσ	1219, 489, 1780	ℵ^{c}ABDΔ al
vii. 11	μητρι + αυτου	1219, K, 116, 265, 389, 489, 1200, 1318, 1478, 1546, 1780	Θ 700 boh pesh
ix. 18	εκβαλλωσιν	1219, 72, 489, 652, 1318	fam 1 al
x. 7	μητερα + αυτου	1219, 489	ℵ DM
46	ο υιοσ	1219, 489	ℵ BCLSΔ al[20]
xv. 12	παλιν αποκριθεισ	1219, 489, 1780	ℵ BC 33, 565 al

The most striking agreement here is that between 1219 and 489. This von Soden also noted and he believed 489 to be a copy of 1219. It is possible that he was right, but since 489 also agrees with other descendants of 1219 in readings which are not those of

[5] It will be seen below that no other manuscripts among those studied are descended directly from *a*, and none from *a* through 114, 1079 or 1500.

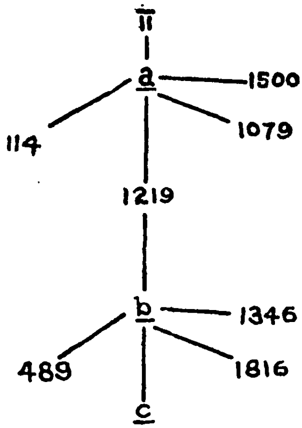
Fam Π, the Byzantine text or 1219,[6] and since, both because of its date and because it lacks family readings found in some of the others, it cannot be their ancestor, I believe that it is a copy of an intermediate lost manuscript which I have called *b*.

The last list also indicates a connection between 1816 and 1219. At first I thought that this was because both were descendants of *a*, but 1816 sometimes agrees with various descendants of 1219[7] against 1219, and has no readings which contradict the hypothesis that it is descended from 1219 through *b*. It cannot however itself be *b*, as it lacks some Family readings found in other descendants of *b*. Similarly, 1346 must be a descendant of 1219 through *b*, rather than directly.[8]

			Family Evidence	*Other Evidence*
[6] E.g.	i. 14	om τον	489, 116, 1200, 1318, 1478, 1546	AEFGHSUVΓΘ al[50]
	ii. 10	αμαρτ. επι τησγησ	489, 114	B al pauc
	v. 37	ιακωβου] αυτου	489, 652	Δ fam 1 al
	vi. 4	συγγενευσι	489, 652, 1780	B*EFGHΔLUV fam 1 fam 13 33 al mu
	16	om ο	489, K, 72, 116, 178, 652, 1313, 1318, 1780	CDUV al[45]
	31	om οι 2°	489, K, 389, 1346	CM al[10]
	xv. 10	παρεδεδωκεισαν	489, 1313, 1478, 1780	al pauc
	xvi. 14	υστερον + δε	489, 72, 1318	AD al[10]
[7] E.g.	v. 7	om ιησου	1816, 652, 1780	fam 1 33 al pauc
	vi. 4	om οτι	1816, 1318, 1546	SΔ fam 13, 565 al[20]
	33	προσηλθον	1816, 1478	LΔ fam 13 al pauc
	ix. 13	οτι και] οτι	1816, 1200, 1318, 1478, 1546	MNUΓ fam 1, 28 al
	38	om και εκωλ. . . . ημιν	1816, 178	al
	xi. 21	εξηραται	1816, 1318	X al[20]
	xii. 38	αυτοισ] αυτουσ	1816, 1780	F al pauc
	39	πρωτοκαθεδριαισ	1816, 1546	fam 13, 28
	xiii. 16	om εισ τα	1816, 1780	ℵ D al pauc
	xiv. 40	om παλιν	1816, 265	al pauc
	xv. 40	om και post ην	1816, 1318, 1546, 1780	CDUGΓ 1 33

[8] See tables on p. 27f.

Thus there are three mss. descended from 1219 through *b*, no one of them more closely associated than the others with the remainder of 1219's descendants. Another missing ms. must therefore be postulated (*c*) and the stemma to this point is:



Consideration of the sub-singular readings affords a clue to the further development of the stemma. Among the remaining mss. two small groups stand out very clearly: 72, 178, 652, and 1313 form one of them; 1200, 1318, 1478 and 1546 the other.[9]

The first of these is characterized especially by the following readings, which indicate a common origin:

			Family Evidence	*Other Evidence*
xi.	14	ηκουσαν	72, 178, 652, 1313	——
xii.	6	om εσχατον	72, 178, 652	——
	28	om αυτοισ	72, 178, 652, 1313	——
	35	εν τω ιερω διδασκων	72, 178, 652, 1313	——

Among these four, the best representative of the Family text is 178, but it cannot be the exemplar of the others, since it lacks certain unusual Family readings found in some of the others (e.g. i.42, ii.2, v.10, vi.14 and 34, etc.). The common ancestor of the group is therefore called *e*.

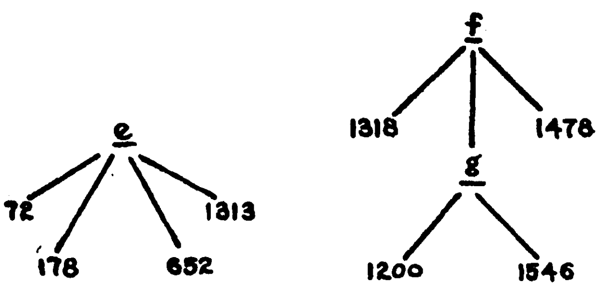
Especially characteristic of the second group (1200, 1318, 1478, 1546) are the readings on the following page:

[9] See Table V, p. 124.

			Family Evidence	*Other Evidence*
ii.	20	*εν τη ημερα εκεινη*	1200, 1546	——
iv.	22	*εαν μη] ου μη*	1200, 1546	——
	26	*ελεγεν + αυτοισ*	1200, 1546	——
v.	5	*ημερασ και νυκτοσ*	1200, 1478, 1546	——
vi.	12	*εξελθοντεσ + οι μαθηται*	1200, 1546	——
x.	1	*εισ] επι*	1318, 1478	——
	16	*επ' αυτα] επ' αυτοισ*	1318, 1546	——
	52	*ηκολουθησε*	1200, 1318	——
xi.	2	*κωμην] πολιν*	1200, 1318, 1478, 1546	——
	13	*τι εν αυτη ευρησει*	1200, 1318, 1546	——
xiv.	40	*ανταποκριθωσι*	1318, 1478, 1546	——
	72	*εμνησθη*	1200, 1318	——

Clearly these variants prove the common origin of this group and, again, no one of the four can have been the exemplar,—which is therefore called *f*. But it is also true that 1200 and 1546 are more closely connected with each other than with 1318 or 1478, though neither can be a copy of the other since each has unique family readings which the other lacks. It is therefore necessary to postulate another lost ms. called *g* (parallel with 1318 and 1478), of which 1200 and 1546 are copies.

The two groups can be diagrammed thus:



But these two groups are connected with each other:

			Family Evidence
ii.	1	*εισηλθεν ο Ιησουσ παλιν*	652, 1318
v.	14	om *και ηλθον · · γεγονοσ*	652, 1546
vi.	15	om *δε* ante *ελεγον* 2°	652, 1313, 1318

		Family Evidence
vii. 22	om υπερηφανια	178, 1200
ix. 8	om ουκετι	1313, 1318
xiii. 2	λιθου	1200, 1313, 1318, 1546
xiv. 43	om ετι	72, 1318
xv. 26	γεγραμμενη	652, 1200

and both groups are connected with the remaining five mss. which have not yet been placed (K, 116, 265, 389, 1780), and these with each other:

		Family Evidence	Other Evidence
ii. 20	om εν εκειναισ ταισ ημεραισ	389, 1313	——
iv. 24	αντιμετριθησεται	116, 1318	——
vii. 28	απεκριθη και] αποκριθεισα	116, 1780	——
viii. 7	και ιχθυδια	1478, 1780	——
ix. 45	om σε 2°	389, 1313	——
x. 24	αποκριθεισ παλιν	1200, 1318, 1546, 1780	——
xii. 28	ακουσασ] ακουσαι	K, 116	——
35	του δαβιδ	116, 1200	——
xiii. 19	om τοιαυτη	389, 1200, 1318	——
32	οι εν ουρανω] του θεου	389, 1780	——
xiv. 5	om τοισ	178, 389, 1200, 1318, 1478, 1546	——
xv. 42	παρασκευη ην	116, 389	——

i. 16	εισ την θαλασσαν	178, 389, 1318	fam 13, 28, 565, syr sin
17	om γενεσθαι	389, 1318, 1780	fam 1, fam 13, 28, 700
33	τη θυρα	1200, 1780	U al pauc
35	απηλθεν + ο Ιησουσ	265, 1780	FGV al

		Family Evidence	Other Evidence
38	εληλυθα	116, 389, 1200, 1318, 1478, 1780	ΔW fam 13, 28, 565
ii. 26	om του 2°	K, 116, 1318, 1478, 1546, 1780	CM
iii. 17	του ιακωβου] αυτου ιακωβου	389, 1780	G 28
	ιακωβου	K, 116, 1200, 1546	CSΔ fam 1, fam 13
iv. 7	απεπνιξαν	1478, 1780	33 al pauc
30	ομοιωσω	K, 389, 1200	fam 13, 28, al pauc
32	σπαρη] αυξηθη	1318, 1780	al
v. 10	αποστειλη αυτουσ	116, 178	AM
13	om ευθεωσ	178, 389	Dam
14	om τι εστιν	389, 1780	H
vi. 7	προσκαλεσαμενοσ (om και)	116, 389, 652, 1780	D fam 1, 565
14	την ακοην ιησου φανερον	265, 1546, 1780	M fam 13
16	απο των νεκρων	116, 1318	C Or
18	om οτι	389, 1318	D 28
26	ηθελεν	178, 265	fam 1
48	εναντιοσ ο ανεμοσ	116, 389	ℵ A fam 1, 28
vii. 23	ταυτα παντα	K, 116, 389	Γ 33, fam 13, 28
33	επιλαβομενοσ	389, 1780	EΓ al
36	μηδεν	652, 1780	al[2]
viii. 4	αρτον	K, 652, 1200	FHΓ fam 1
8	ωσει	265, 1780	M al[10]
ix. 6	εμφοβοι	K, 389	U al pauc
38	τινα + επι	116, 1318	U al[20]
x. 10	om περι του αυτου	K, 116	al
27	om παντα γαρ · · · θεω	389, 1318	Δ fam 1
30	om νυν	178, 389	D
32	om και ακολουθουντεσ εφοβουντο	K, 265, 1546, 1780	D 28, 700

			Family Evidence	Other Evidence
xi.	2	κατεναντι] απεναντι	178, 1780	M al pauc
xii.	7	ειπον προσ εαυτουσ] θεασαμενοι αυτον ερχομενον προσ αυτουσ ειπον	652, 1200, 1318, 1546	fam 1, 28, al
xiii.	19	om ησ εκτισεν ο θεοσ	265, 389	D Θ 28, 565
	24	εκεινην] των ημερων εκεινων	178, 1200, 1318, 1546	fam 13 al pauc
	25	αι εν τοισ ουρανοισ] των ουρανων	K, 389	D al pauc
xiv.	3	om τη	389, 652, 1200, 1318, 1780	ℵ 565
	14	om οτι	389, 1546	U Or hl*
	71	om τουτον	K, 389	DN al[5]
xv.	10	om οι αρχιερεισ	389, 1200	B fam 1
xvi.	3	εκ] απο	265, 1200	CDΘW fam 13

This list of variants, all with little or no support, indicates quite clearly that groups *e* and *f* and codices 116, 389 and 1780 are closely related to each other and less closely to K and 265. Another lost ms., *d*, must therefore be postulated as an ancestor of all but K and 265. Are the descendants of *d* related to K[10] and 265 because all are descendants of *c*? If so, they should show also some relationship to 1219, 489, 1346 and 1816, i.e. to *b*. The following table proves that there is such a relationship:

			Family Evidence	Other Evidence
ii.	10	αμαρτ. επι τησ γησ	489, 114	B al pauc
iii.	20	ο οχλοσ	1219, 489, 1780	ABDΔ
v.	37	ιακωβου] αυτου	489, 652	Δ fam 1 al
vi.	16	om ο	489, K, 72, 116, 178, 652, 1313, 1318, 1780	CDUV al
	31	om οι 2°	1346, 489, K, 389	CM al[10]

[10] An indication that K and 389 are copies of a minuscule, not an uncial is the variant εμφοβοι in ix.6. The uncial forms of M and K could not be confused, but the minuscule forms are very similar.

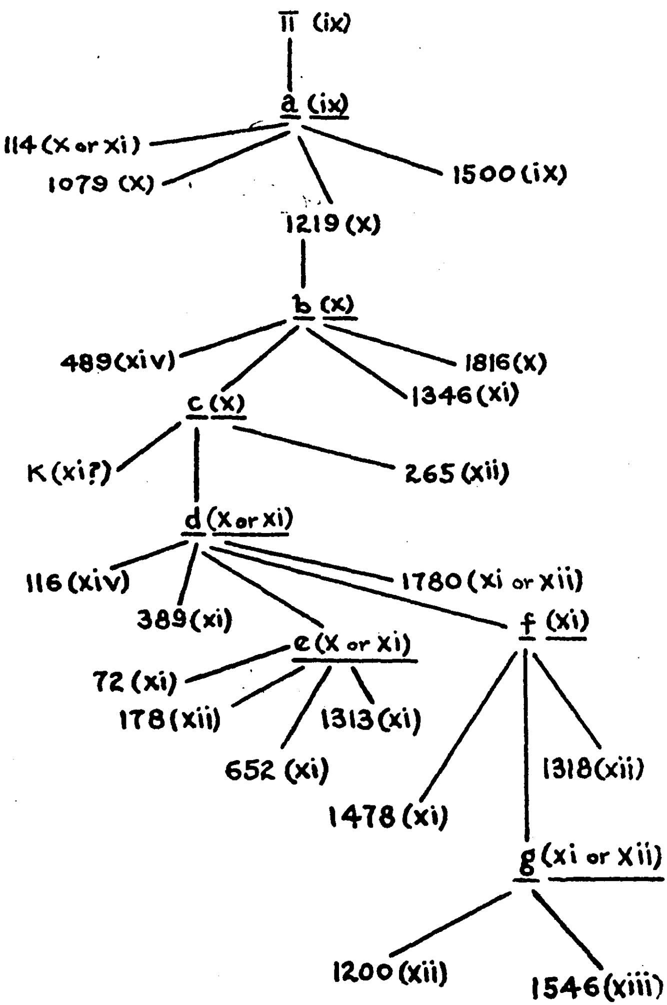
		Family Evidence	Other Evidence
vii. 11	μητρι + αυτου	1219, 489, K, 116, 265, 389, 1200, 1318, 1546, 1780	Θ 700
ix. 18	εκβαλλωσιν	1219, 489, 72, 652, 1318	fam 1
xv. 10	παρεδεδωκεισαν	489, 1313, 1478, 1780	al pauc
12	παλιν αποκριθεισ	1219, 489, 1780	ℵ BC 33, 565
40	om η ante ιακωβου	1816, 1346, 1219, 489, 265, 1200, 1318	DL 33, fam 13 565
xvi. 14	υστερον + δε	489, 72, 1318	AD al[10]

This is not a long list but, especially considering how rarely 1219 varies from the family text, it is very significant. Three of the variants (vi.31, xv.12 and xv.40) also point to the connection between 1346 and 1816 and the more remote descendants of 1219 mentioned above in the discussion of those manuscripts, (pp. 19–21). Further evidence on this point is:

		Family Evidence	Other Evidence
v. 13	εισηλθεν	1816, 1313	——
x. 32	αυτουσ] αυτοισ	1346, 1200, 1780	——
xi. 3	τουτω	1816, 1780	——
v. 7	om ιησου	1816, 652, 1780	fam 1, 33, al pauc
vi. 4	om οτι	1816, 1318, 1546	SΔ fam 13, 565
20	ακουσασ] ακουων	1346, 116, 389, 1200, 1318, 1478, 1780	28 al
32	απηλθεν	1346, 72, 178	EFGH fam 13, 700 al
33	προσηλθον	1816, 1478	LΔ fam 13
vii. 8	om τοιαυτα	1346, 72	al
viii. 25	ανεβλεψεν	1816, 72, 178, 265, 652, 1200, 1318, 1546, 1780	FM al

		Family Evidence	*Other Evidence*
ix. 13	οτι και] οτι	1816, 1200, 1318, 1478, 1546	MNUΓ fam 1, 28
38	om και εκωλυσαμεν .. ημιν	1816, 178	al
x. 35	προπορευονται	1346, 1318	SΔ al pauc
xi. 21	εξηραται	1816, 1318	X al[20]
xii. 29	ημων] σου	1346, 1200, 1318	al[5]
38	αυτοισ] αυτουσ	1816, 1780	F al pauc
39	πρωτοκαθεδριαισ	1816, 1546	fam 13, 28
xiii. 16	om εισ τα	1816, 1780	ℵ D al pauc
xiv. 40	om παλιν	1816, 265	al pauc
xv. 40	om και post ην	1816, 1318, 1546, 1780	CDUGΓ 33, 1

Doubtless some of these agreements, though found in few if any other mss., are accidental,—but certainly not all. It is therefore possible to reconstruct the whole stemma, so far as the relationship of each ms. to the text of Fam II is concerned. This does not, however, indicate any non-Family influence which might affect a ms. (cf. for example, the discussion of 389 on p. 37ff), or attempt to define the stages of copying which might have intervened between a given ms. and the point at which it diverges from the Family stemma. For instance, to take an extreme case, 178, although a descendant of *e*, has 92.41 per cent of the Family readings while 116, a descendant of *d*, has only 45.51 per cent. Clearly 178 is a very faithful copy of *e*, while 116 has either gone through one thorough correction or is the last of a series of copyings in which the characteristic readings of Fam II have been gradually eliminated. With these reservations, the following diagram probably gives a fairly accurate picture of the relation of the mss. to each other, at least so far as can be judged from the text of Mark:



Π (ix)
a (ix)
114 (X or Xi)
1079 (X)
1500 (iX)
1219 (X)
b (X)
489 (xiv)
1816 (X)
1346 (Xi)
c (X)
K (xi?)
265 (Xii)
d (X or Xi)
116 (XiV)
389 (xi)
1780 (Xi or Xii)
f (Xi)
e (X or Xi)
72 (xi)
178 (Xii)
1313 (Xi)
652 (Xi)
1478 (Xi)
1318 (Xii)
g (Xi or Xii)
1200 (Xii)
1546 (Xiii)

CHAPTER FOUR

TEXTUAL PECULIARITIES OF THE INDIVIDUAL MANUSCRIPTS

In successive copyings the characteristic Fam Π readings tended to disappear, and foreign elements to intrude. A description of the individual peculiarities of each ms. is therefore desirable, and, except in the case of two (389 and 652), can be given very briefly. The mss. are listed in the order of their value as witnesses to the text of the Family. (Cf. the table on p. 15.)

Π. With the exception of the brief list of variants on p. 16, this manuscript has the text of the Family and is probably its archetype. The fact that one of the few readings not copied by *a* (See p. 16) is found only in M, another in Γ, and a third in A signifies little,—the character of the text of Π is that of the Family as given in Chapter V.

1079. This ms. agrees more closely with the reconstructed Family text in variants from the T. R. than any other except Π. It has, however, more peculiarities than 1219; usually obvious mistakes which are unsupported. A few, and the readings shared with some other Family mss., are supported either by ALMN, by D or by some of the Caesarean group.

1219. In this ms. there are only 19 variants from the reconstructed Family text, 9 of which are little more than spelling. Except for the light they throw on the relationship between 1219 and the other mss. of the Family, they are of no importance. The few which are found also in non-Family mss. are supported by such diverse evidence as 700 and ℵBCLSΔ, or (in 7 cases) are merely the usual mediaeval text as against the rarer Family readings.

1500. This is another ms. which is so faithful a copy of the text of Fam Π that its occasional variants, whether supported by other mss. or not, are of no interest. It is perhaps surprising that 1500 and 1079 do not seem to have been the exemplars of any of the later manuscripts of Family Π which are also found on Mount Athos.

1346. With slightly more assimilation to the Ecclesiastical text than the preceding mss., this is still a remarkably good representative of the Family text, with no interesting peculiarities.

265. This ms. agrees with the Family text in nearly 95% of the cases where this differs from the Textus Receptus, but has a number of readings not found in any other Family mss. Many of these are errors or individual peculiarities, but some (about 20) are supported by non-Family evidence, and this outside attestation is consistently given by some of the Caesarean group, with or without D. There are not enough of these readings to suggest a revision in 265 of the text of Family Π by a ms. of the Caesarean type, but they are significant. They were clearly introduced, perhaps consciously, but probably more often not, by a scribe who was familiar with the Caesarean text. This inference is not invalidated by the fact that in the few cases where 265 deviates from the Family text in favor of that found in the Textus Receptus, the Family text is often also that of the Caesarean text. It merely means that the scribe knew the Caesarean text in a somewhat weakened form.

1816. This ms. is a distinctly less good witness to the text of Fam Π than the preceding, but is also less influenced by any older text. In other words, more of the distinctively Family readings have been lost but there are very few singular readings and the majority of these are errors. It must be noted, however, that up to this point and in a number of mss. still to be listed, the variation from the Family text is so slight as to preclude the idea of any conscious attempt to conform more closely to the standard text of the Middle Ages.

178. This, also, is an extremely good representative of the Family text and its scribe seems to have had very little tendency to assimilate to the Ecclesiastical standard,—that is, Family readings not found in 178 had for the most part already disappeared in *e*. It has 38 variants which are not shared with any other manuscript of Fam Π. Of these 16 are homoioteleuta, or careless omission of single words, and any support which is found for the remainder is of so scattered a nature that it suggests only coincidence. It is odd that the 4 readings which indicate that 178 is closely connected with 72, 652 and 1313 are all in chapters xi and xii, but the character of the text of 178 is so uniform throughout the Gospel that it is hard to believe that the scribe can have changed his exemplar at this point.

114. Except for a slight additional infiltration of Ecclesiastical readings, this is an excellent copy of *a*. Apart from variants which are merely matters of fashion in spelling and those in which 114 has substituted the more common reading for the distinctive reading of Fam Π, it varies only 11 times from the text which *a* must have given and 6 of these 11 variants are accidental omissions. Only one, *πορευου* for *υπαγε* in v. 34, is remarkable. It is found elsewhere only in Θ 565 700 and within the Family in 1223, which is so poor a representative of Fam Π that it is not included in the present study. This variant suggests the possibility that 1223 may be a descendant of 114, but is harmonistic to Luke and may have occurred in both manuscripts independently.

489. This ms. has in a number of cases substituted the usual Ecclesiastical reading for the characteristic Family reading of *b*. This is not surprising, considering its date. More difficult to explain are the 10 variants not found in any other representative of Fam Π, but all attested by one or more mss. of the Caesarean text, sometimes with and sometimes without other support:

i. 5	om *η*	HMΘ 543
iv. 31	*μικροτερον*	ℵ BDLMΔΘ 13, 28
v. 11	*τα ορει* post *μεγαλη*	MW 28, fam 13

vi. 33	προσηλθεν	13, 346
viii. 30	λεγουσιν	W al
ix. 3	om στιλβοντα	fam 1, 346 al
19	om αυτοισ	C fam 13, k georg
xii. 22	εσχατον + δε	GMUΘΣ fam 1, fam 13, 28, 565, 700
xiv. 22	om ο Ιησουσ	BDW 565 lat sah georg
xv. 39	θεου ην	ℵ BLΓΔΨΘ al

At the present time, no ms. of the Caesarean text is known to be at Saint Catherine's on Sinai, where 489 was written, and there is no evidence to show that such a ms. was in that library in the first part of the fourteenth century. Moreover, no one of the known mss. of the Caesarean text would give all the variants found in 489. The only reasonable explanation is that, either on Mount Sinai or in some other place where the monk John had previously lived, a weak Caesarean ms. was in current use, and some of its readings were substituted, whether consciously or by accident, for those found in the exemplar. Finally, there are about a dozen variants in 489 which are sheer mistakes and which make nonsense of a word or a phrase, suggesting that the scribe was rather careless or rather ignorant.

652. The problem of the text of Mark in this ms. falls into two definite sections. From Mark i.1 to iv.19 and from vi.25 to the end of the Gospel it has the text of Fam Π, but from Mark iv.20 to vi.21 it is an excellent witness to the text of Fam 1. For this reason, its variants have been omitted from the Apparatus Criticus from Mark iv.20 to vi.21 and a collation of this section with the text of Fam 1 is given below, together with the evidence of Fam 1 mss. and the T. R.:

iv. 36	τα πλοια	——
37	επεβαλεν	——
38	μελλει	118, 131, 209, s
v. 9	ονομα μοι	118, 131, 209, s
13	αυτοις + ευθεωσ ο Ιησουσ	s
14	om και εξηλθεν ιδειν τι εστι το γεγονοσ (sed. add. man. prim. marg.)	——
21	om και ην	——

	25	*γυνη τισ*	118, 131, *s*
	33	*αιτιαν*] *αληθειαν*	118, 131, 209, *s*
	37	*αυτου*] Ιακωβου	131, *s*
vi.	2	om *εν τη συναγωγη*	——
		ινα και δυναμεισ	——
	6	*κυκλω κωμασ*	——
	13	*εξεβαλον*	118, 209

As will be seen from the evidence in the second volumn, 652 agrees with 118, 131 and 209 rather than with the best representative of the Family, Codex 1.

There is nothing in the external appearance of the ms. to indicate the abrupt changes of text at iv.20 and vi.21. The hand is uniform throughout the Gospel and the section which agrees with Fam 1 is not confined to a unit, such as one folio, which might be a replacement. The most probable explanation is that on one day the scribe of 652 did not copy from his usual exemplar.[1] It would be interesting to know where the monastery was located which possessed in the tenth or eleventh century a good ms. of the Fam 1 type and an equally good ms. of the Fam Π type.

The light which it may throw on the history of the text of Fam 1 is perhaps the most important feature of this ms. It is assigned by Gregory either to the tenth or the eleventh century. Thus it is earlier than Codex 1, if the date advocated for that manuscript by Burgon, Omont and later by Lake be correct. Yet the text of Fam 1 in 652 contains some Ecclesiastical readings and is therefore closer to the other three mss. of Fam 1

[1] An alternative is that this represents a gathering in the exemplar of 652, which had been replaced from a Fam. 1 ms. To this theory, however, there are two objections:

i. The other descendants of *e* do not have a Fam. 1 text at this point and there is no reason to insert another lost ms between *e* and 652.

ii. No extant mss of Fam. 1 show a gap in the text of any ancestor in Mark iv–vi.

A coincidence of no apparent importance is the similarity in length between this block of Family 1 text (about 212 lines in Lloyd) and six leaves of the common ancestor of 118 and 209 (219 lines in Lloyd) as estimated by Lake (cf. *Texts and Studies*, Vol. VII, p. xxviii).

than it is to Codex 1 itself. It is quite possible that the exemplar of this section of 652 was the *x* postulated by Lake[2] as the common ancestor of 118 and 209. In any case, an already weakened Fam 1 text was in existence before Codex 1, which cannot, therefore, have been the archetype of Fam 1. Codex 1 and the exemplar of 652 in Mark iv–vi are both copies of earlier mss. of the Fam 1 group, and although the text of Codex 1 is unquestionably the best in most cases it is possible that some original readings may have descended through the other branch.

In the remainder of the Gospel of Mark 652 has the text of Fam Π, with a few variants not found elsewhere in the Family, but with some outside support. Among 19 such readings 6 are quite unimportant, with merely scattered support. The remaining 15 are all found in some Caesarean witnesses. Fam 1 supports 10, as might have been expected. The other 3 are more important:

i. 13	+ και νυκτοσ τεσσαρακοντα	M (fam 13 L 33)
xiv. 41	απεχει + το τελοσ	fam 13, 565
xv. 3	+ αυτοσ δε ουδεν απεκρινατο	NUWΔΘΣΨ fam 13, 33, 565

Do these indicate that in addition to a Fam 1 ms. and a Fam Π ms. there was also a ms. of the Ferrar group in the monastery where 652 was written? Or do they indicate that these readings were originally in the text of that branch of Fam 1 to which 652 belongs?

There are also a few unique readings in 652. Some of these are accidental slips, but the majority make as good sense, or better, than the usual text. As they occur throughout the Gospel, regardless of the basic text, they can hardly be other than the peculiarities of the scribe of this particular ms.:

iii. 20	om μηδε
iv. 26	βαλη ανθρωποσ
vi. 2	om εν τη συναγωγη

[2] Cf. *Codex 1 and its Allies*, by K. Lake, Texts and Studies, Vol. VII, no. 3, pp. xxv ff., Cambridge, 1902.

24	η δε ειπε] και ειπε
viii. 22	εισφερουσιν
ix. 19	εωσ ποτε ανεξομαι υμων· εωσ ποτε προσ υμασ εσομαι
xii. 27	πολυ] πολλα
xiv. 16	ηλθον] απηλθον

1313. This ms., although not one of the best authorities for the text of Fam II, has very few variants from it except in agreement with the Ecclesiastical text. Seven of its readings are unsupported, and seem to be mistakes. Among those which have little or no support within the Family but some elsewhere there is a marked agreement with Codex Bezae, but they are so few that they probably have little or no significance. There is no evidence of influence from Fam 1, as in two manuscripts (72 and 652)[3] which are closely connected with 1313. In this respect, it is similar to 178, the fourth member of this small group.

K. The problem of K is chronological, not textual. Its position in the stemma of the Family is corroborated by the fact that in the number of Family readings which it preserves it is thirteenth among the mss. studied. It is, however, an uncial and has usually been dated in the ninth century. 1219 can hardly have been written before the year 980 or long after the year 990.[4] Probably *b* was written not long after 1219, especially in view of the fact that 1816 is usually dated in the tenth century. The copying of a ms. of the four Gospels was not necessarily a long task and *c* might have been finished within two or three years after the time that 1219 was written. If K was copied from it immediately, it in turn might have been written in the last few years of the tenth century, but at the earliest can hardly be dated very long before the year 1000. On the other hand, uncials dated much later than this are known, especially mss. of the Gos-

[3] After 72 and 652 were written, *e* may have passed to another monastery where there was no Fam. 1 tradition. Or possibly all four mss. were written in the same scriptorium, but 178 and 1313 after an interval during which the Fam. 1 manuscript went out of use.

[4] See p. 13f.

pel Lectionary, and no other descendant of *c* appears to have been written in the tenth century.[5]

The text of K is a somewhat dilute form of Fam Π, with a large number of peculiar readings, most of which are either misspellings or careless and ignorant mistakes. An educated scribe could hardly have produced the variants in iv.1, vi.26, ix.4, xiii.3, xiv.38, xvi.4, etc. In so far as the readings which it does not share with other representatives of Fam Π are supported outside the Family and are not merely matters of spelling, they seem to be connected with the so-called "Alexandrian" group (CLMNΔ). There are, however, very few such readings and I am inclined to believe that they are due to accident rather than to the influence of a foreign text. Two striking variants (x.47 and xiv.51) might be produced by exactly the same kind of mistakes which are so common elsewhere in K.

389. Although this is a good witness to the text of Fam Π (it has 82.75% of the Family readings) it is peculiarly interesting for the readings which it does not share with the Family, or any representatives of it. These may be divided into three classes:

i. Those variants which are supported by some other evidence within the Family but are not the Family text. These serve to determine its position in the stemma of the Family. It must be especially noticed in the case of 389 that the variants shared with other representatives of Fam Π but unsupported elsewhere are much more important for the determination of the stemma than those which have also some outside attestation. This is because that outside attestation is exactly similar in character to the support of those readings which 389 shares with no other representative of Fam Π.[6] Where 389 is supported within the Family the support may be due to either of two causes:

(a) The common ancestor of 389 and other members of the Family (*d*) may have been a ms. with a strong infusion

[5] Apparently uncials remained in favour for use in service-books for some centuries after they had gone out of common use for other purposes. For the date of K see also p. 10f.

[6] Cf. pages 38–41 with pages 125–129

Readings of 389 which agree with no representative of Fam. II *but are supported elsewhere*

		lat*	D	k	Syr sin	ℵ	A	B	C	L	M	N	Δ	33	W	Θ	f1	f13	28	565	700	Or	georg.	Mt.	Lk.
I. 34	τα δαιμονια] αυτα	×	×		×	—	—	—	—	—	—	—	—	—	—	×	—	—	—	—	—	—	—	—	×
40	om αυτον 3°	—	—		×	×	—	—	—	×	—	—	—	—	—	×	×	—	—	×	—	—	×	—	—
II. 8	om αυτου	—	×			—	—	—	—	—	—	—	—	—	×	—	—	—	—	—	—	—	—	—	—
20	αρθη	—	—			—	—	—	×	—	—	—	—	—	—	—	—	×	×	—	—	—	—	—	—
III. 2	om αυτον 2°	—	×		—	—	—	—	—	—	—	—	—	—	×	—	—	—	—	—	—	—	—	—	(×)
IV. 12	ινα βλεποντεσ βλεπωσι και μη ιδωσι] ινα βλεποντεσ μη βλεπωσι	—	—		—	—	—	—	—	—	—	—	×	—	—	—	—	—	—	—	—	×	—	(×)	×
	om ακουωσι και	×	—		—	—	—	—	—	—	—	—	—	—	×	—	—	—	×	—	—	×	—	—	×
V. 15	om τον εσχηκοτα τον λεγεωνα	×	×		×	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(×)
36	om λαλουμενον	—	×			—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
41	om αυτη	—	—			—	—	—	—	—	—	—	—	—	×	—	—	—	—	—	—	—	—	—	—
VI. 1	και ακολουθ. · · · αυτου 2°] μετα των μαθητων αυτου	×	—			—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
7	om των 1° et 2°	—	—		—	—	—	—	×	—	—	—	×	×	—	—	—	×	×	—	—	—	—	×	—
15	om ελεγον 2°	×	—		—	×	—	—	—	—	—	—	—	—	—	×	×	—	×	×	×	—	—	—	(×)
27	om ο βασιλευσ	×	×		×	—	—	—	—	—	—	—	—	—	×	—	×	—	×	×	×	—	—	—	—
33	om και προηλθον αυτουσ	×	×		×	—	—	—	—	—	—	—	—	—	×	—	—	—	×	×	×	—	—	—	—
48	om αυτοισ	—	—		—	—	—	—	—	—	—	—	—	—	—	—	×	—	—	×	—	—	—	×	—
50	και 2°] ο δε	—	—		—	×	—	×	—	×	—	—	×	—	—	—	—	—	—	—	—	—	—	—	—
55	φερειν	—	×		×	—	—	—	—	—	×	—	—	—	—	×	×	—	—	×	×	—	—	—	—
VII. 6	om οτι	×	—		×	×	—	×	—	×	—	—	×	×	—	×	—	—	—	—	—	—	×	×	—
	αυτων] αυτου	—	—		×	—	—	—	—	—	×	—	—	—	—	—	—	—	—	—	—	—	—	—	—
23	om τα πονηρα	—	—		—	—	—	—	—	—	—	—	—	—	—	—	×	—	—	×	×	—	—	—	—
VIII. 24	και] ο δε	—	—	—	—	—	—	—	—	—	—	—	—	—	×	—	—	—	—	—	—	—	—	—	—
	om αναβλεψασ	—	—	—	×	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	ελεγε] ειπεν	—	—	—	×	×	—	—	×	—	—	—	—	—	—	×	—	—	—	—	—	—	×	—	—

	27	om αυτοισ	—	×	—	—	—	—	—	—	×	—	—	×	—	—	—	—	—	—	—	—	—	—	×	×
	28	και αλλοι] αλλοι δε	×	×	×	—	—	—	—	—	—	—	×	—	—	×	×	—	×	—	×	×	—	—	×	×
IX.	5	τω ιησου] αυτω	—	—	—	—	—	—	—	—	—	—	×	—	—	—	—	—	—	—	—	—	—	—	—	—
	8	αλλα] ει μη	×	×	—	—	×	—	×	—	—	—	×	—	×	—	—	—	—	—	—	—	—	—	×	—
	19	om αυτοισ	—	—	×	—	—	—	—	×	—	—	—	—	—	—	—	—	×	—	—	—	—	×	—	—
	20	om ευθεωσ	×	×	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	×	—	—
	24	ελεγε] ειπε	×	—	×	×	—	—	—	—	—	—	—	—	—	×	—	—	×	—	—	—	—	—	—	—
	27	om και ανεστη	—	—	×	(×)	—	—	—	—	—	—	—	—	—	×	—	—	—	—	—	—	—	—	—	—
	31	και ελεγεν αυτοισ] λεγων	—	—	×	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
		om αποκτανθεισ	×	×	×	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	(×)	—
	33	διελογιζοντο	—	—	—	—	—	—	—	—	—	×	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	38	om δε	×	×	×	×	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
		om οτι ουκ ακολουθει ημιν	×	×	×	—	—	—	—	—	—	—	—	—	—	×	—	×	×	×	×	×	—	—	—	—
	42	λιθοσ μυλικοσ] μυλοσ ονικοσ	×	×	×	×	×	—	×	×	×	—	—	×	—	×	—	×	—	—	—	—	—	×	×	—
	43	om τασ	—	×	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	×	—
	45	εισ την ζωην εισελθειν	—	—	—	—	×	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	46	om vers.	—	—	×	×	×	—	×	×	×	—	—	×	—	×	—	×	—	×	×	—	—	—	—	—
X.	16	αυτα 1° + και	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	×	—	—	—	—	—	—	(×)	—
		επιτιθεισ	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	×	×	—	—	(×)	—
	17	om εισ οδον	×	—	×	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	26	om λεγοντεσ	—	—	—	×	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	30	εαν μη] οσ ου μη	—	—	—	—	—	—	—	—	—	—	—	—	—	—	×	—	—	×	×	×	—	—	—	(×)
		om οικιασ · · · διωγμων	—	—	—	—	×	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	×
	39	om αυτω	—	×	—	—	—	—	—	—	—	—	—	—	—	×	×	×	—	×	×	×	—	—	—	—
	42	om αυτων 2°	—	—	×	—	—	—	—	—	—	—	×	—	—	—	—	×	—	×	—	—	—	—	×	—
	51	om αποκριθεισ	×	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
	52	om εν τη οδω	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	×	—	(×)
XI.	1	ηγγισαν	—	—	—	—	—	—	—	—	—	×	—	—	—	—	—	—	×	—	—	—	—	—	×	—
		om βηθφαγη και	—	×	×	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	×	×	—	—	—
	3	om ποιετε τουτο	—	—	—	×	—	—	—	—	—	—	—	—	—	×	—	×	—	—	—	—	—	×	×	—

Readings of 389 which agree with no representative of Fam. II *but are supported elsewhere—Continued*

		lat*	D	k	Syr sin	ℵ	A	B	C	L	M	N	Δ	33	W	Θ	f1	f13	28	565	700	Or	georg.	Mt.	Lk.
6	om και αφηκαν αυτουσ	—	—	—	×	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
7	εαυτων	—	—	—	—	—	—	×	—	—	—	—	—	—	—	×	—	—	—	—	—	—	—	—	—
13	φυλλα 2° + μονον	—	—	—	—	—	—	—	—	—	—	×	—	×	×	—	—	×	×	×	—	×	×	×	—
17	om ου	×	×	×	—	—	—	—	—	—	—	—	—	—	—	×	×	—	×	×	×	—	×	×	×
18	εξεπλησσοντο	—	—	—	×	×	—	—	—	—	×	—	×	—	—	—	—	—	—	—	—	—	—	—	—
23	om γαρ	—	×	—	×	×	—	×	—	—	—	×	—	—	—	×	×	—	×	×	×	—	×	—	—
28	om ινα ταυτα ποιεισ	×	—	—	×	—	—	—	—	—	—	—	—	—	×	×	—	—	×	×	—	—	×	×	×
32	αλλ εαν	—	×	—	—	—	—	—	—	—	—	—	—	—	—	—	(×)	—	—	—	×	—	×	×	×
XII. 2	των γεωργων] αυτων	—	—	—	—	—	—	—	—	—	—	—	—	×	—	×	—	—	—	×	×	—	—	—	—
6	om οτι	×	—	×	—	—	—	—	—	×	—	×	×	×	×	—	×	—	—	—	—	—	×	×	—
20	επτα + ουν	—	—	—	—	—	—	—	—	—	×	—	—	×	—	—	—	—	—	—	—	—	—	—	×
21	αυτοσ] ουτοσ	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	×	—	—	—	—	—	—
23	om οταν αναστωσι	—	×	×	—	×	—	×	×	×	—	—	×	×	×	—	—	—	—	—	—	—	—	×	×
24	om ου	×	—	×	×	—	—	—	—	—	—	—	×	—	—	—	—	—	—	—	—	—	—	—	—
43	om των βαλοντων	×	—	—	×	—	—	—	—	—	—	—	—	—	×	—	×	×	×	—	—	—	×	—	—
XIII. 8	om και εσονται 2°	—	—	—	×	—	—	—	—	—	—	—	—	—	×	—	—	—	—	—	—	—	—	—	—
19	και ου μη] ουδ' ου μη	—	—	—	—	—	—	—	—	—	—	—	—	—	—	×	×	×	—	×	—	—	—	×	—
20	om κυριοσ	—	—	—	—	—	—	—	—	—	—	—	—	—	×	—	—	—	—	—	—	—	×	×	—
	εκολωβωθησαν αι ημεραι 1°	—	—	—	×	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	×	—
21	om και	—	—	—	—	—	—	—	—	—	—	—	—	—	—	×	×	—	—	×	—	—	×	×	—
23	om υμεισ δε βλεπετε	×	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	×	—
25	πεσουνται εκ του ουρανου	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	×	×	—	—	×	—
28	τα φυλλα εκφυη	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	×	—	—	—	×	—	—	×	—
30	μεχρισ ου] εωσ αν	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	×	×	×	—	—	—	—	×	×
	om ταυτα	×	—	×	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	×
XIV. 30	om και 1°	—	—	—	×	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	×	—	×	—	—

33 om τον 2°	—	×	—	—	×	—	—	×	—	×	×	×	—	—	×	—	—	×	×	×	—	—	—	—
45 om ελθων	×	×	×	×	—	—	—	—	—	—	—	—	—	—	×	×	—	—	×	×	—	×	—	—
om ευθεωσ	×	×	×	—	—	—	—	—	—	—	—	—	—	—	×	—	—	—	×	×	—	—	—	—
47 om την	—	×	—	—	—	—	—	—	—	—	—	—	—	×	—	×	—	—	×	—	—	—	—	—
XV. 5 om ουκετι	—	—	—	×	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
32 αυτον fin] αυτω	—	—	—	—	—	—	—	—	—	—	—	—	—	—	×	×	—	×	—	—	—	—	—	—
41 om αυτω 1°	—	—	×	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

* I.e. some or all of the European Latin mss. a, b, c, e, etc.

of Western and Caesarean readings which were not eliminated by the scribe of 389 since they were exactly the kind of readings which he himself was introducing into the text, or

(b) They may be Western or Caesarean readings introduced independently into 389 and into some mss. which happen to be otherwise connected with it.

ii. The second class contains those variants found only in 389 among the witnesses to Fam II, but with outside support. This is a larger group than the preceding but not quite so large as the third. Its general character is readily perceived from the preceding table (pp. 38–41).

In looking over this table two points stand out very clearly:

(a) There is a strong tendency to harmonize to parallel passages in Matthew and, to a less extent, in Luke.

(b) There is considerable agreement with the Western text and with some mss. of the Caesarean text. Among Western witnesses the Sinai-Syriac has the largest number of agreements, among Caesarean Fam 1.[7] In a similar way 565, which is the most "Western" of the Caesarean mss., has more agreements with 389 than any of the more "neutral" Caesarean witnesses. Neither ℵ nor B agree frequently with 389 but ℵ does so far more often than B.

iii. The third and largest group of the readings in 389 which are not in the Family text, is of those which have no support. Very few of these are to be classed as scribal errors. Almost all are deliberate changes in the text. They are of two kinds. As will be seen from the table given below, many are harmonistic to parallel passages in Matthew and some to parallel passages in Luke. The remainder are a deliberate rewriting of certain passages, chiefly from the stylistic point of view. Their general tendency is to shorten and to simplify:[8]

[7] For the connection between Family 1 and the Sinai-Syriac see Texts and Studies, Vol. VII, pp. 1 ff. and pp. lxii ff.

[8] This is also the general tendency of the variants in the second group and often of those in the first group.

Peculiarities of 389

i.	17	om *οπισω μου*	
	32	*προσ αυτον] προσ αυτουσ*	
ii.	5	om *τεκνον*	
	19	om *ου δυνανται νηστευειν*	
iii.	10	*αυτω] αυτου*	
	26	*εαυτον] εαυτην**	
v.	3	*εδυνατο] ηδυν*	
	7	*σοι] συ*	
	20	*αυτω] αυτη*	
	35	*τι ετι σκυλλεισ] μη σκυλε*	Lk.
	38	om *θορυβον*	
		om *πολλα*	
	39	*τι θορυβεισθε και κλαιετε] μη κλαιετε*	Lk.
	40	om *και τουσ μετ'αυτου*	
		κειμενον	
	41	*τησ χειροσ του παιδιου] αυτου τησ χειροσ*	
		om *μεθερμηνευομενον*	
	42	om *το κορασιον*	
vi.	17	*εδησεν] εθετο*	Mt.
	34	*ηρξατο· · ·διδασκειν] εδιδασκεν*	
	35	om *και ηδη ωρα πολλη*	
	38	om *υπαγετε και ιδετε*	
	41	*κατεκλασε · · · και] κλασασ*	Mt.
	50	om *ευθεωσ ελαλησε μετ' αυτων και*	
vii.	16	*ει τισ εχει] ο εχων*	
	22	om *οφθαλμοσ πονηροσ*	
		om *αφροσυνη*	
	27	*των τεκνων] αυτων*	
	28	om *απεκριθη και*	Mt.
	30	*βεβλημενην επι τησ κλινησ] υγιη*	
	33	om *και πτυσασ · · · αυτου*	
viii.	4	om *και*	
	6	*ινα παραθ. · · · οχλω] παραθηναι τω οχλω*	
	15	om *τησ ζυμησ* 2°	
	20	*ποσων · · · κλασματων] ποσουσ κοφινουσ*	
	21	+ *νοειτε και* ante *συνιετε*	
	23	om *αυτω*	

25 om *και απεκατεσταθη και ενεβλεψε*
27 *τουσ μαθητασ αυτου*] *αυτουσ*
31 *και ηρξατο διδασκειν*] *ελεγεν δε*
32 om *και παρρησια · · · ελαλει* Mt.
33 om *και ιδων · · · αυτου* Mt.
ix. 4 *και* 2° + *οι*
9 *διηγησωνται*] *ειπωσιν*
18 *αφρισσει*
42 *βεβλη*
45 om *τουσ*
48 om vers.
x. 17 om *και γονυπετησασ αυτον*
20 *ετι*] *εστι*
21 om *εν σε υστερει*
26 om *λεγοντεσ*
28 *ηρξατο ουν*
46 om *και των μαθητων αυτου και οχλου ικανου*
47 om Ι*ησουσ*
48 om *πολλοι*
xi. 3 om *και ευθεωσ · · · ωδε* (Lk.)
8 *πολλοι*] *αλλοι*
11 om *εισ βηθανιαν*
32 *οτι οντωσ προφητησ ην*] *προφητην* (Mt. Lk.)
33 *και αποκριθεισ · · · αυτοισ*] *λεγει αυτοισ ο* Ι*ησουσ*
xii. 5 om *και* 1°
απεστειλεν αλλον
17 om *και εθαυμασαν επ' αυτω*
22 *αφηκεν*
25 *οτε*
27 om *πολυ*
33 om *και εξ ολησ τησ συνεσεωσ*
34 *ο δε* Ι*ησουσ* (−*και*)
37 om *αυτοσ · · · κυριον*
και ποθεν] *ποθεν ουν*
υιοσ αυτου] *υιοσ* Δ*αβιδ*
και ο πολυσ οχλοσ] *ο δε οχλοσ*
38 om *εν τη διδαχη αυτου*
41 *βαλλει*] *εβαλεν εν αυτω*
om *χαλκον · · · εβαλον*

xiii.	3	πετροσ · · · ανδρεασ] οι μαθηται αυτου	(cf. Mt.)
	5	om αυτοισ	
	9	om δαρησεσθε	
	23	om απαντα	Mt.
	32	om ουδε · · · πατηρ	
xiv.	14	om οπου αν εισελθη τω οικοδεσποτη ειπατε	(Lk.)
	30	om και 1°	
	55	και ου ουχ	
	58	ου χειροποιητον	
xv.	41	om αυτω 1°	
xvi.	7	om υμιν	

The general character of the text of 389 is perfectly plain and can best be shown by comparison of 389 with the text of Family II in two passages:

	Family II	*389*
v. 35	ετι αυτου λαλουντοσ ερχονται απο του αρχισυναγωγου λεγοντεσ, οτι η θυγατηρ σου απεθανε· τι ετι σκυλλεισ τον διδασκαλον;	ετι αυτου λαλουντοσ ερχονται απο του αρχισυναγωγου λεγοντεσ, οτι η θυγατηρ σου απεθανε· μη σκυλε τον διδασκαλον.
36	ο δε Ιησουσ ευθεωσ ακουσασ τον λογον λαλουμενον λεγει τω αρχισυναγωγω, "μη φοβου, μονον πιστευε."	ο δε Ιησουσ ⅄ ακουσασ τον λογον ⅄ λεγει τω αρχισυναγωγω, "μη φοβου, μονον πιστευε."
37	και ουκ αφηκεν ουδενα αυτω ακολουθησαι ει μη πετρον και Ιακωβον και Ιωαννην τον αδελφον Ιακωβου.	και ουκ αφηκεν ουδενα αυτω ακολουθησαι ει μη πετρον και Ιακωβον και Ιωαννην τον αδελφον Ιακωβου.
38	και ερχεται εισ τον οικον του αρχισυναγωγου, και θεωρει θορυβον, και κλαιοντασ και αλαλαζοντασ πολλα·	και ερχεται εισ τον οικον του αρχισυναγωγου, και θεωρει ⅄ κλαιοντασ και αλαλαζοντασ ⅄.
39	και εισελθων λεγει αυτοισ, "τι θορυβεισθε και κλαιετε; το παιδιον ουκ απεθανεν, αλλα καθευδει." και κατεγελων αυτου.	και εισελθων λεγει αυτοισ, ⅄ "μη κλαιετε, το παιδιον ουκ απεθανεν, αλλα καθευδει." και κατεγελων αυτου.

	Family II	*389*
40	ο δε εκβαλων πανταϲ παραλαμβανει τον πατερα του παιδιου και την μητερα και τουϲ μετ' αυτου, και ειϲπορευεται οπου ην το παιδιον ανακειμενον·	ο δε εκβαλων πανταϲ παραλαμβανει τον πατερα του παιδιου και την μητερα ⅄ και ειϲπορευεται οπου ην το παιδιον κειμενον·
41	και κρατηϲαϲ τηϲ χειροϲ του παιδιου λεγει αυτη, "ταλιθα κουμι·" ο εϲτι μεθερμηνευομενον, "το κοραϲιον, ϲοι λεγω, εγειρε."	και κρατηϲαϲ αυτου τηϲ χειροϲ λεγει, ⅄ "ταλιθα κουμι·" ο εϲτι ⅄; "το κοραϲιον, ϲοι λεγω, εγειρε."
42	και ευθεωϲ ανεϲτη το κοραϲιον και περιεπατει . . .	και ευθεωϲ ανεϲτη ⅄ και περιεπατει . . .
xii. 37	"αυτοϲ ουν Δαβιδ λεγει αυτον κυριον· και ποθεν υιοϲ αυτου εϲτι;" και ο πολυϲ οχλοϲ ηκουεν αυτου ηδεωϲ.	⅄. " ποθεν ουν υιοϲ Δαβιδ εϲτι;" ο δε ⅄ οχλοϲ ηκουεν αυτου ηδεωϲ.

The evidence for variants in the first of these passages is thoroughly eclectic: some are found in Western or Caesarean manuscripts, some in Luke, though not in any other manuscript of Mark, and some are individual peculiarities. In the second passage, all the variants are peculiarities of 389.

This analysis of the variants of 389 emphasizes several problems:

i. There is no doubt of the influence of harmonization on 389 but it is not easy to decide definitely just which readings are harmonized and to what. The difficulty lies in the question of the text of Matthew and Luke to which the scribe of 389 harmonized. This, not only in connection with 389 but in many more important contexts, is a problem which will never be satisfactorily solved until a proper edition of the Synoptic Gospels has been made which combines the arrangement of a Huck's *Synopsis* with the apparatus of an improved Tischendorf.

ii. Is 389 fundamentally a Fam II text corrected toward Western and Caesarean standards or is it a Western or Caesarean text corrected by Fam II?

The first point to be considered is that 389 has all the readings peculiar to Fam Π. If the text of Fam Π was the base which was being revised in the light of other mss., some of these should have disappeared. On the other hand, it is even stranger that they should all have been adopted if a Fam Π Codex was merely being used to revise some other type of text. Moreover, the text of Fam Π is a perfectly definite entity, whereas the variants of 389 from it have rather scattered attestation. It seems, therefore, much more probable that the text of Fam Π was the base and the variants were brought in from a number of other sources; although it is just possible that a text of the type of Fam 1, rather different from any ms. of Fam 1 now in existence, was the base and the text of Fam Π used to correct it.

iii. Did the scribe of 389 or of an ancestor of 389 make this revision? 389 is an extremely carefully written ms. which cannot be dated later than the early part of the eleventh century. In so far as it contains the text of Fam Π it is a descendant of 1219 through three intermediate stages.[9] It seems unnecessary to insert a direct ancestor of 389 of which no trace remains and which had no other descendants, but which contained all the peculiar characteristics of the revision of 389; and to insert such an hypothetical ancestor stretches the time limit beyond the bounds of probability.

iv. On what mss. did the scribe of 389 base his work? He must have had a very good ms. of the Fam Π type, since 389 contains all the peculiar readings of the Family and a large majority of the non-peculiar. He must also have had a manuscript or several manuscripts with the readings which are now found only in some members of the Caesarean group, in the Sinai-Syriac, in Codex Bezae and in k. No single extant ms. can account for all of the non-Family readings in 389 and there are far too many of them to be due merely to the memory of a text which the scribe had been accustomed to hear read. Among Caesarean manuscripts, W, Fam 1 and 565 are most prominent in support of 389: outside the Caesarean group the Codex Bezae, the Sinai-Syriac and k. But Fam 1 and W are known among Caesarean witnesses as those which are most closely connected

[9] See pp. 26 and 29.

with the Sinai-Syriac, and 565 is more closely connected with D than are the other mss. of the Caesarean group. Possibly the scribe of 389 had one ms. of the general type of Fam 1 and W, but with even more affinity than either of these to the Sinai-Syriac, and another ms. similar to 565 but with more of the readings now found in D and k than 565 retains. Or, finally, he may have had a ms. which was a more faithful representative of the Caesarean text than any now extant, combining the characteristics of those just mentioned.

In any case, it seems clear that he must have been working in a library containing mss. which diverged rather widely from the current Ecclesiastical text. In this connection it is not beside the point to recall that two other mss. (72 and 652) which are also descendants of *e* and which have some peculiarities in common with 389 must have been written in a monastery where a ms. of Fam Π and a ms. of Fam 1 were both to be found on the shelves.[10] Moreover, 389 and 652 are contemporaries or very nearly so.

v. The final problem is this: where, in the tenth or eleventh centuries, was such a monastery to be found? Unfortunately there is absolutely no evidence. 178 was once in the possession of a monastery in Constantinople but there is no proof that it was written there. Even if it were, there is no reason to suppose that a hundred years earlier 652 and 389 were also written there. An intriguing coincidence in this connection, but perhaps nothing more, is the fact that the oldest monastery on Mount Athos (the Laura) was founded about the year 970, that the oldest ms. of Fam 1 still in existence was written in the year 949, probably in Constantinople, and is now in the Monastery of Vatopedi on Mount Athos, and that many of the best representatives of Fam Π were probably written between the years 970 and 1030. It is difficult to resist the temptation to guess that a Fam Π ms., perhaps Π itself, was among those taken to Mount Athos in the early days of its existence and was there used and multiplied.

72. The most interesting problem in connection with this ms. is a slight change in the character of the text near the beginning

[10] See pp. 33ff. and 49.

of chapter xv. This is immediately apparent from the table of the singular readings of 72 given on p. 131. In the first fourteen chapters, there are only 18 singular readings, of which 8 are not otherwise known. D and 565 are the most frequent witnesses to the remaining 10. After xv.13 there are 14 variants found in no other mss. of the Family, of which only 3 are unsupported. The remaining 11 are all attested by one or more of the group Θ fam 1 fam 13, the support of fam 1 being the most constant. The tables of the variants of Fam Π given on pp. 117–124 show, however, that the change in 72 at the beginning of chapter xv is not from the Family text to some other, since 72 continues to have the variants of the Family in about the same proportion as it had in the earlier part of the Gospel, including those which are peculiar to Fam Π. Thus, in the case of 72 there is not as in 652[11] a definite change to an exemplar of another type: that is, 72 is not a copy of a text similar to Fam 1, Fam 13 or Θ after xv.13. There are, however, in these last two chapters of the Gospel too many non-Family variants to be dismissed as accidental and their outside support is of too consistent a character. Moreover, the support for the sporadic non-Family readings in the earlier part of the Gospel is of the same general character. The only theory which seems to cover the facts is that 72 was written in some place where readings of the Caesarean type were not unknown and that a few of these readings passed into the text of the earlier part of the Gospel more or less by accident, while in the last two chapters the exemplar of 72 had been corrected, not thoroughly, but rather extensively, to a text of the Θ, Fam 1, Fam 13 type. This is not surprising in view of the fact that 72 is very closely associated with 652 and only less closely with 389,[12] both of which have, as was seen above, a connection with the Caesarean text in general and with Family 1 in particular.

1478. The text of this ms. is in no way remarkable. It still preserves over 80% of the variants of Fam Π, but in excellence as a witness to the Family text is only sixteenth among the twenty-one mss. examined. In so far as it varies from that text it

[11] See p. 33.

[12] See stemma on p. 22ff.

is almost always in favor of the Ecclesiastical text. Of its 33 variants from the Textus Receptus (apart from small matters of spelling) supported by no other mss. of Fam Π, 24 are peculiar. Of these 13 are omissions and are probably quite accidental. Two of the remaining 11 (*αμαρτωλων* for *ανθρωπων* in ix.13 and *εν τοπω αγιω* for *οπου ου δει* in xiii. 14) appear to be deliberate changes, and both are so strongly suggested by the context that it seems strange that they are not found in other mss. Of the 9 readings which have some support outside the Family, 6 are omissions of exactly the same character as the peculiar variants. It therefore seems hardly significant that they are three times supported by D and three times by Fam 1. The reading *των επτα* for *αυτων* in xii.23, in agreement with Fam 1 and a few minuscules, might be important if there were other variants of the same character. Since, however, there are none, this is probably no more than coincidence and is easily explained by the context.

1780.[13] The large number of readings in this ms. which are not supported by any other members of the Fam Π group suggests at first a text comparable with 389 in interest; but when, among these 111 readings, 50% are found to be unique and of such a character that they indicate carelessness rather than an instinct for revision on the part of the scribe, the ms. assumes a less important character. Moreover, among the remaining 55 variants which while unsupported by other mss. of the Family have some outside attestation, this is so scattered that it seems to have little significance. The general impression given by all the variants in 1780 which are not derived from its Family exemplar is of rather careless copying, with sometimes the substitution of a slightly paraphrased reading which may or may not have some support. There is also much more substitution of Ecclesiastical readings for the distinctive Fam Π variants than in any ms. considered thus far.

[13] I am indebted to Dr. Norman Huffman of Brown University for the identification of this manuscript as one of the Fam Π group, and for a collation of it.

Two points concerning the general make-up of the ms. rather than its text are, however, interesting:

i. It shares with 747 and 1313 the distinction of having in Mark the Commentary attributed to Victor of Antioch. The problem of whether this commentary is or is not based on the text of Fam Π should be more fully investigated, but there has not been time or room for it in the present study.[14]

ii. It contains not only the Gospels, but the Acts, Epistles and Revelation. 489 also contains the Gospels, Acts and Epistles.

1546. In this ms. there is again a scattering of Caesarean support for those variants which are not shared with any other member of Fam Π, a few agree with D alone and a few with some of the group ℵBCLΔ 33. These are too sporadic to suggest deliberate revision. But the increasing number of changes from the Fam Π text to the Ecclesiastical does indicate that the scribe was himself very familiar with the Ecclesiastical text, that he was deliberately revising from an Ecclesiastical ms. or that his exemplar had been so revised. On the whole, the first of these three hypotheses is the most probable.

One small point of interest is the number of cases in which Codex 11 appears in support of readings found in 1546. It suggests the possibility that 11 is another weak witness to the Family Π text and belongs to the same branch as 1546. A little work would solve this problem, but it arose only in the last stages of preparation for this book and must remain for someone else.

1200. The text of 1200 is of no particular interest. It has a number of readings which are not found elsewhere among the witnesses to Fam Π, but evidence for them, when it exists, is scattered indiscriminately among the witnesses to the Alexandrian and Caesarean texts (except 565 and Θ) and shows no direct relation between 1200 and any ms. other than those in Fam Π, although 579 appears frequently in support of its non-Family readings.

[14] After this was in press I learned that Dr. A. E. Haefner of Wortburg College is working on this commentary.

1318. The most striking thing about this ms. is the sudden increase in the number of readings shared with some other members of Fam Π after chapter vi.[15] Parallel to this is the fact that up to vi.34 it has none of the readings peculiar to Family Π, or to Fam Π and one or two other mss. In this earlier portion of the Gospel it can hardly be considered a witness to Family Π, and it is never one of the best witnesses to this text. But from vi.34 to the end of the Gospel it has 70% of the Family readings. This suggests either that *g*[16] had been rather thoroughly corrected toward the Ecclesiastical text, especially in the first six chapters, or that 1318 is not a direct copy of *g* but of an intermediate ms. which had been so corrected. It is not a carelessly written ms. and has comparatively few peculiar readings, most of which can be construed. Of the variants which have some outside support, the majority are found in many mss., although a few have the support only of one or two of the D Caesarean type.

116. Just enough of the readings peculiar to Fam Π or to Fam Π and a few other mss. remain in the text of 116 to justify its being included as a descendant of Fam Π. At some stage in the history of its text there was strong assimilation to the Ecclesiastical text. On the other hand, the readings which 116 shares neither with Fam Π nor with the Textus Receptus are rather interesting. Comparatively few of them are unique to 116; some, though not many, are peculiar to 116 and a few other mss. of the Fam Π group. These are apparently characteristic of *c*. The variants shared with some of the Fam Π group and with other mss. have the same character as those which have some outside support, but none within the family: that is to say, they are pre-Ecclesiastical in character or are found only in a few late minuscules.

This discussion of the text of each of the mss. of the Fam Π group brings out at least one important point. Both from the

[15] See tables on pp. 124ff.

[16] See the stemma on p. 29

readings shared by small groups of Fam Π mss. and those found in each individually, it seems clear that many of them belong to a period and a place where there were still current a great many older readings which were not taken into the Ecclesiastical text. The period is known. The Fam Π text flourished during the last quarter of the tenth, the eleventh, and the twelfth century: although Π, *a*, 1500 and perhaps 1079 are earlier. The place cannot be determined at present. Possibly a complete study of the marginal notes in all the manuscripts and of the menologies, when present, might throw light on the point.

Chapter Five

THE TEXT OF FAMILY Π

The problem of the text of the New Testament, so far as we now perceive it, is the tracing of many lines which split, diverge and rejoin in increasing complexity the further research is extended backward in time. In the late Middle Ages, one type of text, varying only in minute details from manuscript to manuscript, was in general use throughout the Greek Church. Going back to the beginning, it may be presumed that during the second half of the first century each of the four Gospels existed in its original form, whatever that may have been. Between these two states of textual homogeneity,—the first before copyists, correctors and revisers had had their way, the second when all differences had been worn down by the eroding action of instinctive conformity,—there was a flood-tide of divergence when, as the rapidly multiplying copies spread to all the corners of the Christian world,[1] individual peculiarities crept in more and more and tended to become fixed in the places where they were known. This flood-tide was succeeded by a much longer, though gentler, ebb when increasing intercourse between monasteries and churches throughout the known world produced a more cosmopolitan atmosphere and textual individuality was gradually lost.

The later period, that of the gradual disappearance of differences,—the ebb-tide,—cannot be followed in all its details, but its general outlines are known. The text of A, the text of M, the text of Π are each steps along the road, as are many others, less well-known but easily knowable.

[1] Such, for instance, as the mss. in "three or four columns" prepared in Caesarea at the command of Constantine for the churches in Constantinople (Eus. *Vita Constant.* xxxvi f.; cf. *Harv. Theol. Review*, xi, 1918, pp. 32 ff.). It would also appear that Athanasius prepared codices for Constans (Athanasius, *Apologia ad Constantium*, ed. Paris, 1627, p. 676A). It is interesting to note that in this way Alexandria supplied Constans in Italy and Caesarea supplied Constantine in Constantinople.

The time when differences were increasing is more obscure and perhaps it will always be impossible to define the "original text" accurately. The beginning of the fourth century shows the texts now known to us in D, in k, in the Old Syriac, in ℵB, in the European Latin and in Θ 565, still surviving but scarcely flourishing vigorously. There may well have been others of which no trace remains, for all the evidence indicates that there was even greater divergence at a somewhat earlier time. The Chester Beatty papyrus suggests what might be called a pre-Caesarean text (perhaps more correctly an Egyptian text) at the beginning of the third century; the new papyrus published by Dr. Bell may hint at a text of John more divergent from any form of that gospel previously known than is the most variant text of Mark from the Textus Receptus; and the Dura fragment of Tatian shows at least two unique variants in not more than 14 lines.

It has long been realized that the only hope of disentangling the various threads in the development of the text of the New Testament and of outlining its history lies in beginning with the end nearest to us, of which we know most,—the Ecclesiastical Text. But the first great difficulty lies in the nature of this text. It is the final form, achieved not by any violent revision or re-writing, but by a process of habituation to one phrase rather than another. This extended over centuries, until only rarely would a scribe write a variant, even when he saw it in his exemplar. In other words, it is a highly eclectic text, not the survival of a single text from the "period of greatest divergence," although undoubtedly some earlier forms had more influence on its development than did others.

The recensions current in the centres of the Greek world,—in Constantinople, in Alexandria and so on,—might be expected to have had the most influence, those on the edges of this world,—in Western Africa, in Syria or in Palestine,—to have had less, and so it was. But the fact remains that when the Textus Receptus is collated to any of the pre-Ecclesiastical texts ℵB, Θ, D, k or the Sinai-Syriac, it shows some affinity to the text to which it is collated and many divergences from it.

There is no question that collation with this standard mediaeval text is the most rapid way of bringing out the peculiarities in any

manuscript. But at best it is an imperfect method, and a more complete understanding can be achieved only by additional collations with a number of other recensions, each of which acts in much the same way as does a coloured filter in photography, correcting the ordinary lens. Moreover, it must be remembered that, if all the variants in the Gospel of Mark are examined, there are more points in which a great majority of texts agree with each other than points in which they differ. Compare even Codex Bezae with the Textus Receptus and the similarities are great; compare Fam Π with the Textus Receptus and they are much greater. But to define Fam Π as a somewhat variant form of the Ecclesiastical text is to stand the matter on its head. Fam Π resembles the Ecclesiastical text more closely than do D, ℵB or Θ, because it belongs to a period when many earlier peculiarities had already disappeared. It varies from the Ecclesiastical text more than do most of the manuscripts now extant because it belongs to a period and a place where older variants were still known, and the fully standardized Ecclesiastical text did not exist or was not yet popular. Indeed, as was shown in the last chapter, many of the individual manuscripts[2] of Fam Π still belong to such a period and place.

How far can these general principles be used to define the text of Fam Π? The first step in an attempt to answer this question is a study of the tables on pp. 117–124. These show that:—

1. There are comparatively few readings which are peculiar to the text of Fam Π, hardly more than one to a chapter. It is clear that the redactor of the Fam Π text was not interested in making his own corrections of the mss. which he knew; he perpetuates rather than revises. Even these 16 peculiar readings are so unimportant that they might well be accidental.[3]

2. Some of the readings in Table II[4] ought probably to be in Table I, since what little support they have seems accidental. Nevertheless, the relations indicated by this table are extremely important. Codex Alexandrinus (A) supports 25 of the 48 vari-

[2] Especially codd. 652, 389 and 72, see pp. 33ff. and 37ff.

[3] See Table I, p. 117.

[4] See p. 117f.

ants, in 4 cases with so little other support that they may properly be considered subsingular readings of A and Fam Π.

The only other authority which at all approaches this standard of agreement with Fam Π is the Codex Macedonianus (Y) which supports 15 of the readings.[5] Y is an uncial attributed to the ninth century. It is not a member of Fam Π, and is somewhat less closely associated with the Family than is the Codex Alexandrinus but distinctly more so than is M. It is however possible that Fam Π, A, Y and M all represent a text, in somewhat the same way as do Θ, 565 etc.

No other single manuscript supports the readings given in this table to nearly so considerable an extent as do A and Y, but some of the major witnesses to the Caesarean text attest 16 of the readings, in 5 cases with no other significant support. Thus there are: (a) agreements of Fam Π with A and Caesarean witnesses; (b) agreements with A without Caesarean support; (c) agreements with Caesarean witnesses without A; (d) 12 variants found in Π but neither in A nor in Caesarean manuscripts. All but one of these 12 are supported by M or Y or both, and only 2 (xi. 13 and xiii. 15) are supported by manuscripts whose texts must be supposed to have been in existence before the text[6] of Fam Π.

What does all this mean?

[5] Unfortunately this manuscript is not quoted adequately by Tischendorf. Only when checking the evidence in Legg (*Novum Testamentum Graece*, S. C. E. Legg, Oxford, 1935) did the similarity of Y to the text of Family Π appear. There is a collation of Y tucked away in the middle of Gregory's *Text-kritik* (Vol. III, pp. 1028 ff.). Its complete study remains a problem for the future. Preliminary comparison with the readings of Fam Π and A suggests that Y is connected with both through x (see pp. 59 and 70) because:
1. It is not a descendant of Π. 2. It shares with Fam Π and A some readings not found elsewhere. 3. It agrees with Fam Π to the same extent whether A agrees with Fam Π or not. 4. It does not agree with A against Fam Π unless the reading in A is that of the Ecclesiastical text. 5. It agrees with both elements in x (see p. 59f.) and may therefore be a descendant of x. Any extraneous elements in the text of Y cannot however be determined by this comparison. On p. 1161 of his *Schrift. des Neuen Test.*, von Soden adds Y to his list of reasonably good witnesses to the K^a text in Matthew and says that it is somewhat less good a representative in Mark.

[6] These 12 readings may perhaps be considered peculiarities of x (see p. 59).

In the first place, it is evidence of close relationship between Fam Π and the Codex Alexandrinus, although those readings in this table and in Table I which are not supported by A also prove conclusively that A is not a member of Fam Π. In other words, Family Π cannot be called Family A.

Secondly, it is evidence of relationship between Fam Π and both M and Y. This is less close than with A and certainly in no way indicates that either M or Y is to be reckoned among the descendants of Π.

Thirdly, it is evidence that there is agreement between Fam Π and readings scattered through various Caesarean manuscripts. Nor must this evidence be discounted because it is scattered. No one of the extant Caesarean witnesses can be considered as more than a most imperfect representative of the text, and it is not in any way improbable that an ancestor of Π should sometimes have preserved readings missing in extant Caesarean mss.

3. Tables III and IV show even more conclusively, if it were necessary, that the text of A has many similarities to that of Fam Π and that it cannot be considered as a member of the Family.

4. Of the readings in Table III, that is to say those which are common both to A and to Fam Π and which have considerable other attestation, 100 out of 157 are certainly those which would have to be edited as the text of the Caesarean group. Of the remainder, 31 would either be in the text or in the apparatus of the reconstructed Caesarean text, and if in the latter would be rivals of the readings given in the text. That is to say, out of 157 variants only 27 are definitely not Caesarean. Moreover, of the variants listed in Table IV,[7] 37 out of 59 are certainly readings which must be those of the Caesarean text, and 10 more may or may not be. This means that both in Table III and in Table IV, the percentage of variants which are Caesarean is exactly the same (64%), with the possibility that it should be considered 84% in Table III and 82% in Table IV. Moreover, the proportion of variants supported by other types of manuscripts remains constant in Table III and in Table IV: for example, in Table III ℵ and (or) B, D support 48 of the variants, in Table IV 15; in

[7] Variants in which Fam Π is supported by many other mss. but not by A.

Table III ℵ and (or) B support 54 variants, in Table IV 18; in Table III B supports 14 variants, in Table IV 8.

This consistency in the character of the attestation, whether A is one of the supporting group or not, indicates that, in spite of its close similarity to Fam II, A is not an ancestor of II but that both A and Fam II have a common ancestor, from which both vary. This common ancestor may be called *x*. The readings in Table II found in A and in Fam II, but in little or nothing else, are the peculiarities[8] of *x*. The readings in Table I, found only in Fam II, may in some cases go back to *x* and have been corrected in A, but are more probably peculiarities of II. The readings in Table III are certainly those of *x* and those in Table IV, since they preserve exactly the same character as those in Table III, except for the fact that they are not found also in A, may in general be assumed to have been readings of *x* which A rejected.[9]

What then was the character of *x* in so far as it can be recognized in the variants from the Textus Receptus given in Tables II, III and IV? It very often agreed with the Caesarean text, with ℵBD, and with ℵB against D. It sometimes agreed with D against ℵB. But whether the readings be supported by ℵBD, by ℵB or by D they are almost always supported by the Caesarean text. In other words, it is the Caesarean element which is constant.

Not a few readings are supported by the Caesarean text, but not by any of the group ℵBD; on the other hand, in those com-

[8] Perhaps also the readings attested by M and, more especially, by Y (see pp. 56f.).

[9] The relation of A to *x* will be dealt with in the next chapter, but it seems advisable to anticipate the discussion at this point and state that, whereas the character of the support given to Fam II readings when they are not also attested by A is exactly similar to that which they have when they are supported by A, the support for the readings of A when they are not in agreement with Fam II is not of the character of that given to them when they agree with Fam II. In other words it seems clear that II has a consistent type while A varies, so that A probably differs rather radically from *x* but Fam II differs from it only to the extent of the readings given in Table I and perhaps some which do not appear in the collation with the Textus Receptus, since they are also the readings of that text.

paratively few cases where the variant is not supported by the Caesarean text, or is perhaps not so supported, it is usually found in ℵ, B, D, or two or all of these. Less frequently it is found only in late manuscripts, and these are probably instances of the influence of casual eccentricities of Fam Π on later texts.

In short, the basis of *x* is probably a somewhat different form of the Caesarean text from that extant in any single manuscript at the present day. Either this contained readings supported by ℵ or B or D which are not found in the Caesarean manuscripts now extant, or *x* was in the main derived from a Caesarean manuscript, but with some admixture of Western and Neutral readings not found in that manuscript.[10]

But, as was said above,[11] the variants derived from a collation with the Textus Receptus can only give a partial view of the character of any text, since, inevitably, large portions of it coincide with the Textus Receptus. The remedy is to collate also with other texts and since in the case of Fam Π collation with the Textus Receptus shows evidence of relationship with the Caesarean text and with A, the next step is obviously collation with these texts.

No reconstruction of the Caesarean text has yet appeared,[12] except for chapters i, vi, and xi. Since it is futile to base discussion on evidence which is not produced, it has seemed desirable to reproduce as the first part[13] of Appendix B a collation of the text of Fam Π in chapters i and xi with the reconstructed text of the Caesarean family as given in our article on the Caesarean text.[14] The second part of Appendix B is a collation of the text of Fam Π with that of A for the same two chapters.[15] The following discussion is based on these collations, from which it appears that:—

1. There are 116 variants from the Caesarean text in these two

[10] For further discussion of this admixture see p. 62.

[11] See p. 55f.

[12] Such a reconstruction has, however, been prepared by K. and S. Lake and will, *hoffentlich*, be published in 1937.

[13] See pp. 143ff.

[14] *The Caesarean Text of the Gospel of Mark*, by K. Lake, R. P. Blake and S. New, Harvard Theological Review, Oct. 1928, pp. 397–399, 403–404.

[15] See p. 148f.

chapters, and only about a quarter as many from A,—that is to say, the text of Fam Π is much closer to the text of A than to the reconstructed text of the Caesarean group. That is natural, for A and Π have in *x* a far closer common ancestor than the reconstructed Caesarean text.

2. Of the 29 variants from the text of A, 15 are certainly in agreement with the Caesarean text and 7 others have some Caesarean support. The closest agreement with any single extant manuscript of the Caesarean group is with Fam 1: 13 times. One variant is unique to the Caesarean text, the Sinai-Syriac and Fam Π: another to Fam 1, the Harcleian, and Fam Π; a third to CDM, Fam 1 and Fam Π. Although one of the 6 readings which has no Caesarean support is found in ℵ and another in W (which in chapter i is not Caesarean), they seem in general to be peculiarities of Fam Π which were taken over by later manuscripts. In addition to the evidence of the Caesarean group, ℵB support 11 of the readings, B without ℵ 3, ℵ without B 1, D 10,—that is to say, the support of ℵB and of D is hardly less than that of the Caesarean text, but the support of the Caesarean text is constant, whether the outside support be ℵ, B, D, or all. Moreover, the Caesarean is the only pre-Ecclesiastical text (except for A) which appears in support of Fam Π against all other manuscripts, (compare i.13, i.27, xi.3, xi.8). In other words, where Fam Π does not have the text of A it has a predominantly Caesarean text with a tendency to agree with Fam 1 rather than with any other single authority now known, or to show readings supported only by later manuscripts and probably derived from Fam Π itself.

3. Only 10 of the 116 variants from the reconstructed Caesarean text in these two chapters are not also found in A, which again emphasizes the close relationship between A and Fam Π. 106 must therefore be allotted to *x*. Of the remaining 10, two are peculiarities of Fam Π, two more may have been peculiarities of Fam Π which influenced other later manuscripts, and the remaining 6, which have some earlier attestation, may have been in *x*, but rejected by A, or may have been intrusions in Π.

What is the character of the text of *x* when it is not clearly Caesarean, as shown in the 106 cases where A and Fam Π agree

against the reconstructed Caesarean text? The most striking attestation for these readings is that of Fam 1 and Fam 13, and to a lesser extent some other manuscripts belonging to the Caesarean group. The following table shows the number of times various Caesarean manuscripts agree with A and Π (= *x*) against the reconstructed Caesarean text:

chs.	Θ	*Fam. 1*	*Fam. 13*	*28*	*565*	*700*	*W*
i	19	35	23	13	4	27	—[16]
xi	6	26	33	19	8	19	24
Totals	24	61	56	32	12	46	24

Clearly the closest relationship is to W, Fam 1 and Fam 13. Only 24 of the 106 variants are found neither in Fam 1 nor in Fam 13; only 12 are found in no "Caesarean" manuscripts. Was a manuscript more similar to Fam 1 than to any other extant Caesarean witness an ancestor of *x*? Or did the text of *x*, which was obviously popular, influence W, Fam 1 and Fam 13?

Here we enter the intricate problems of the history of the Caesarean text. Until they are nearer a solution, no definite answer can be given. But it may be noted that W, Fam 1 and Fam 13 more often agree with the Chester Beatty papyrus (Pap. 45) than do 565 and Θ,—that is, they are frequently witnesses to the Old Egyptian or pre-Caesarean text,[17] rather than to that used by Origen and Eusebius. The marked disagreement of Fam Π with Θ and 565, the best representatives of the text of Origen and Eusebius, may indicate that the "Caesarean" ancestor of *x* was not Caesarean in the proper sense, but pre-Caesarean. This, however, should not be too hastily assumed for no special relationship can be traced between Fam Π and papyrus 45. The points to be noted are these:—(a) there is a connection between W, Fam 1, Fam 13 and Fam Π, but the source of this connection is obscure; (b) there is a connection between W, Fam 1, Fam 13 and Papyrus 45. It is possible that this connection points back to an old Egyptian period and to the text from which the Caesarean text in the strict sense (i.e. that used by Origen and Eusebius)

[16] W is not Caesarean in Mark i.

[17] Cf. *Some Recent Discoveries*, by K. and S. Lake, in *Religion in Life*, Vol. V, no. 1, Winter Number, 1936, pp. 90–94.

was derived. But this problem is so central in the Caesarean question and has so little importance for Fam Π that it seems better to postpone it to the monograph on the Caesarean text.

In addition to what may be pre-Caesarean support (Fam 1, Fam 13 and W after Mark v), a few of the 106 readings in which *x* (A and Fam Π) differs from the reconstructed Caesarean text, in chapters i and xi are found only in A and Fam Π,—that is they are peculiarities of *x*. Apart from these there are no readings in which A and Π agree in differing from the reconstructed Caesarean text which are not supported, in most cases by the majority, in all cases by some of ℵBDW, CLΔ 33,[18] Fam 1, Fam 13. Moreover, although all or some of the group CLΔ33 frequently attest readings which are not in ℵ, B, D, Fam 1 or Fam 13, there are no cases where A and Π have the support of ℵ or B or D or W (in chapter i) when the reading is not also attested by one or more of the group CLΔ 33, or of the group Fam 1 Fam 13. On the other hand, CLΔ 33 are found supporting joint readings of A and Fam Π without other attestation just as do Fam 1, Fam 13. This leads to the conclusion that the non-Caesarean element in *x* is a text of the CLΔ 33 type.

To summarize the results of the rather complicated reasoning in this chapter: The text of Fam Π has very few peculiar readings; in other words, the scribe of Π was a careful copyist who had no interest in revising the text in accord with his own theories of grammar or content. Its readings are sometimes attested by A alone, by Fam 1 alone, by Y alone or by M alone. The relation of the last two to the text of Fam Π awaits further investigation; that of the first two has to some extent been solved. Neither is a member of Fam Π. Both agree with it so often that they must be somewhat closely related to it. The character of the text of Π is constant throughout, whether it is attested by A or not. For this reason, A cannot be a direct ancestor of Π. On the other hand, A and Fam Π agree so closely that at some point in their history, both must have had a common ancestor,—*x*. Π differs

[18] To these would undoubtedly have to be added Ψ if its evidence had been used consistently in these collations. This is the group which attests Westcott and Hort's "Alexandrian" text.

very slightly from *x*, A considerably. Except for its singular readings, therefore, the text of Π is approximately the text of *x*, and is a good copy of a manuscript older than the Codex Alexandrinus. The text of *x* shows two separate elements: (a) It closely resembles the Caesarean text and especially Fam 1, Fam 13 and W, which are not true Caesarean manuscripts in the sense of being good representatives of the text used by Origen and Eusebius, but are related to a pre-Caesarean text known through the Chester Beatty papyrus. (b) The text of *x* also resembles that of the group CLΔ 33.

A problem which cannot be solved here is the following: Fam 1, Fam 13, and CLΔ 33 show considerable affinities to each other. Is *x* really a descendant of a Fam 1-Fam 13 manuscript, some of whose Caesarean characteristics have been lost in the existing witnesses to Fam 1 and Fam 13, and of an Alexandrian manuscript? Or is *x* a descendant of a more typical Caesarean manuscript and an Alexandrian manuscript, the similarity to Fam 1 and Fam 13 being due to the Alexandrian element both in *x* and in them? In view of the fact that there seems to be no special connection between Π and Pap 45, the latter hypothesis is perhaps more probable.

Chapter Six

THE TEXT OF THE CODEX ALEXANDRINUS

Three problems are of major importance in connection with the text of A:

1. Why cannot A have been x or an ancestor of x?
2. What is the relation of A to other late texts, apart from Fam Π?
3. What is the character of the text of A when it varies from x (i.e. Fam Π minus its unique readings)?

These questions must be answered in order. The starting-point of a discussion of whether or not A is x is, as mentioned in the last chapter, that the text of Fam Π is of one character, whether supported by A or not, but that the text of A is of one kind when it agrees with Fam Π and of another when it does not.

This is most readily shown by a collation[1] of A with the reconstructed Caesarean text in Mark i and xi, omitting readings also supported by Fam Π. This gives 22 variants, but 4 of these are really the Caesarean text.[2] Five more are peculiar to A. The remaining 13 are strongly supported by CLΔ 33 and often by one or more of the group ℵ BD. There is some Caesarean attestation for five readings, but it is very weak, and so far as it exists is of the Θ 565 700 type, not Fam 1 Fam 13 W, which is so often the attestation for Fam Π variants.

Two explanations of this difference between A and Fam Π can be suggested: (a) The Codex Alexandrinus is an ancestor of Fam Π and its text was corrected to some other standard by the scribe of Π or its archetype, (b) A and Fam Π had a common ancestor from which A diverged.

Although reversing the chronological facts, the simplest method of analyzing the relation of the text of Fam Π to that of A is to collate A with the reconstructed text of Fam Π.[3]

[1] See p. 148f.

[2] The fact being concealed by the method of reconstructing the text.

[3] This collation is Appendix C, pp. 149ff.

If A be the direct ancestor of Π, the collation of A to Fam Π should show variants of the following kind: (a) instances where Fam Π has adopted Ecclesiastical readings not found in A and the support for the readings in A is that of the majority of the older uncial manuscripts; (b) instances where the peculiarities of A have been corrected to the usual reading in Fam Π and the reading of A has therefore little or no support; (c) instances where A has the usual reading, the reading of Fam Π being unique; (d) a considerable number of readings where A and Fam Π agree against all other authorities,—individual peculiarities of A which were transmitted to its descendant.

Ignoring those variants which are merely small matters of spelling, the facts shown by collating A to the text of Fam Π throughout Mark are as follows:

(a) 19 variants are found in A, ℵ, B, D, and usually some other manuscripts, notably CLΔ 33, as against Fam Π. 20 variants are found in A and two of the manuscripts ℵ, B, D and usually in others. This is a total of 39 variants which can be considered as derived from the Old Uncial group and corrected to the Ecclesiastical text in Fam Π, if that be a descendant of A.

(b) There are 47 variants which are peculiar to A; 36 which are found only in A and one other manuscript or version, where the agreement is probably accidental; 40 where A has some support of a scattered or varied character, but Fam Π has the usual reading; 25 where A is supported only by CLΔ 33, or some part of these manuscripts. This is a total of 148 variants, which must have been corrected if A is the ancestor of Fam Π.

(c) 20 readings in which A agrees with all manuscripts but Fam Π; 19 in which it agrees with all manuscripts but Fam Π and some one or two others, whose scattered support is probably accidental. Total: 39 variants in which A agrees with the usual text and Fam Π has a reading which must be considered an individual peculiarity of its direct archetype.

(d) In A there are 47 unique readings and 101 others almost peculiar to it; in Π there are 20 of the same character. But there are only four cases where A and Fam Π agree against all other authorities.

On the other hand, the kind of variant which should not

appear, if A be the ancestor of the Fam Π text, is that where the reading in A is supported by the Ecclesiastical text and the reading in Fam Π is the rare or the old uncial one. Of course, a few instances of this kind are not significant, since occasional stray variants creep into all manuscripts, but if many appear they must be significant. In point of fact there are 28 variants where A agrees with the Ecclesiastical text against Fam Π, א, B, D and others; 29 in which A agrees with the Ecclesiastical text against Fam Π and the majority of א, B, D. Total: 57 variants in which, if A is the ancestor of Fam Π the archetype of Fam Π must have reverted from the more common to the older and less common reading.

These statistics show that the hypothesis that A is *x* or an ancestor of *x* is untenable. In the first place, if it were, the scribe of Π or its archetype would have corrected more often away from the usual mediaeval text than toward it. In the second place, though the four unique agreements of A and Π are evidence of some relationship between them, they are much less than might be expected from direct descent, especially when it is remembered that Fam Π agrees with Fam 1 alone five times and with Δ and L twice each. The rarity of these agreements between A and Π is particularly striking when contrasted with the large number of peculiarities in A. It is, therefore, almost certain that A and Fam Π had a common archetype. This would be the *x* postulated in Chapter V from the analysis of Π.

The second problem, the relation of A to other *K* texts than K^a (Fam Π) can only be sketched at this point.[4] An indication of the way in which a solution may be reached is the fact that A and Fam Π differ about equally from each other and from the

[4] The question might well be raised whether *x* does not represent the text of Lucian. That Lucian revised the text of the New Testament as well as of the Old is at least rendered probable by the well-known references in Jerome (cf. J. H. Ropes in Jackson and Lake's *Beginnings of Christianity*, Vol. iii, pp. cclxxxi ff.). There seems to be no evidence proving that the fully developed Ecclesiastical Text existed in the fifth century, but *x* must have been written earlier than A and may have greater claims to be Lucianic than either Westcott and Hort's "Syrian" or von Soden's K^1 texts. In this connection it must be remembered that von Soden believed that the K^a (Fam Π) text was used by Victor of Antioch in his commentary on Mark and by Chrysostom (see p. 71).

Textus Receptus. For example, in Mark i and xi, A varies from Fam Π 30 times and from the Textus Receptus 39 times, while Fam Π varies from the Textus Receptus 41 times. In 27 of these cases, A and Fam Π agree in their variation from the Textus Receptus.

The character of the attestation when they disagree is significant. When Π differs both from the Textus Receptus and from A it is supported almost invariably by the reconstructed Caesarean text; when A differs both from Π and from the Textus Receptus it is usually not supported by the Caesarean text, but by ℵ BD and CLΔ 33. Moreover, Π agrees with the Textus Receptus against A in 16 of the 30 cases where A and Π disagree in the same two chapters, and in 12 A agrees with the Textus Receptus against Π. In 2 cases both differ from each other and from the Textus Receptus. Thus, there is a textual triangle with A, Π, and the Ecclesiastical text at the three corners. What is the relation between them?

In the first place, all three are more closely related to each other than they are to any other text.[5]

In the second place, A is certainly a fifth century manuscript and *x*, of which Π is an excellent copy, must be earlier.[6] There is no evidence available at present to indicate that the Ecclesiastical text is as old or older than A and *x* unless the argument be accepted that it must be earlier than the Codex Alexandrinus and influenced it,—a clear fallacy. What must always be kept in mind in dealing with the Ecclesiastical text is its composite character. Readings shared by ℵ, B, D or the Sinai-Syriac with the Textus Receptus have never been considered evidence that those manuscripts were influenced by the Ecclesiastical text. In the same way, readings found in A and in the Textus Receptus must not be considered as evidence that A was influenced by the Ecclesiastical text.

[5] How much closer both A and Family Π are to the Ecclesiastical text than any manuscript not included in von Soden's *K* group can be readily seen from the fact that Θ has 126 variants from the Textus Receptus in these two chapters, and Family 1, which is supposed to have undergone considerable revision toward the Ecclesiastical standard, has 87, or more than twice as many as A or Π.

[6] See p. 8 and p. 59f.

No manuscript giving an approximately pure form of the late (Ecclesiastical) text can be dated within two or three centuries of the Codex Alexandrinus and probably later. Only definite patristic evidence for the Ecclesiastical text at a date earlier than the Codex Alexandrinus could justify the theory that the Codex Alexandrinus was influenced by the Ecclesiastical text rather than that it was in part responsible for it. Chrysostom has sometimes been cited as a fourth century Christian writer who used the Ecclesiastical text. This, however, is not so, at least in Mark.[7] It has also been said that John of Damascus used the Ecclesiastical text, but this has never been either proved or refuted.[8] By far the most probable hypothesis, therefore, is that both A and Π were stages in the early development of the Ecclesiastical text, more similar to it than ℵ, B, D or Θ and less similar than EFGH or VΩ.

The third and final question in regard to the text of the Codex Alexandrinus is its character when it is not that of *x*. Since Π is apparently a very good copy of *x*, a collation of A with Π should give the answer to this question.[9] From this it appears that:

1. Variants in which A is supported by all authorities except Fam Π must be considered peculiarities of Π which were not found in *x* and can therefore be ignored.

2. There are a few readings in which A is supported only by one or more of the group ℵ BD.

3. There are a great many readings in which A is supported by some or all of the group CLΔ 33, sometimes with the additional attestation of some or all of ℵ BD, but frequently without such attestation.

4. There is a noticeable absence of Caesarean support although some Caesarean manuscripts occasionally attest one of the readings of A. In such cases, however, the reading of A is usually also that of the Ecclesiastical text, and these may be cases where individual Caesarean manuscripts have been influenced by the

[7] Cf. *Chrysostom's Text of the Gospel of Mark*, by J. Geerlings and S. New, *Harvard Theological Review*, xxiv, April 1931, pp. 121 ff.

[8] A study of the text of John of Damascus is one of the most urgent needs of the textual critic.

[9] See Appendix C, p. 149f.

Ecclesiastical reading which was taken from A, rather than significant agreements with A.

5. There are some cases where A is supported only by manuscripts with a text for which there is no attestation earlier than A itself. These may therefore be considered readings where peculiarities of A influenced the Ecclesiastical text.

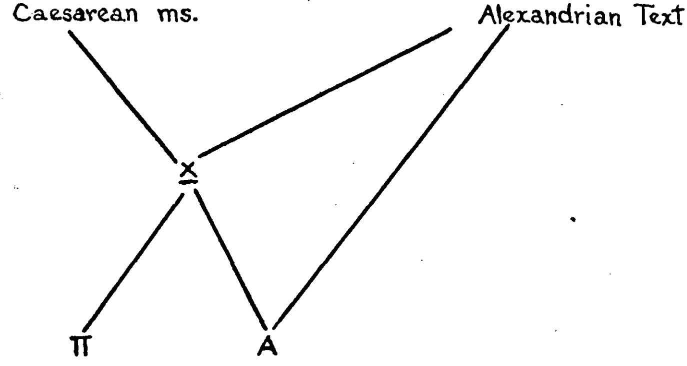
6. There are a large number of variants in which A has no support, or almost none.

These last should indicate the character of the text of A. Was it a deliberate revision made by a careful scribe? Was it an admixture with a number of careless mistakes?

The majority of the peculiarities of A are matters of order or small changes of tense. In most cases, they neither improve nor injure the sense or the grammar. In a few cases they are definitely wrong. They are never definite improvements. The general impression left by glancing over the list as a whole is that the scribe, though never careless in leaving out words or clauses essential to the sense, was nevertheless rather careless in occasionally paraphrasing what he saw before him.

One further point should be mentioned in this context. There are in A a large number of misspellings or itacisms of a consistent character. So far as I know, these have never been studied but it seems probable that a thorough examination of them by a Greek philologian would lead to definite and interesting results.

The text of A, then, is the text of x, considerably revised to the Alexandrian standard as illustrated in CLΔ 33, with a few additional variants from ℵ, B or D, and a rather large amount of casual but unimportant variation peculiar to its own scribe:



Thus A and, to a large extent, Π are "mixed" texts. Perhaps the most important result of the investigation of Fam Π and of the Codex Alexandrinus is this emphasis which it lays on the process of mixture. The Caesarean text was described as a "mixed" text, primarily a mixture of Neutral and Western. A and Π are now found to be mixed texts. The mixture varies in detail but is almost exactly the same in kind. The question becomes: what texts are not mixed? The answer must be,—none of those now known. The degree of mixture varies. The mixture was made at different periods. But all extant texts resemble each other at more points than they differ from each other. The whole question is: which manuscript influenced which? The solution rests on priority and, in turn, on patristic evidence if there be any. The only certainly unmixed text of each gospel was its original text. There must once have been such an original, but only the vaguest guesses can be made as to its character.

N. B. After these pages were already passed for press I noted that the Provost of Queen's (on p. 579 of his *The Four Gospels*) had suggested that the text of KΠ may be the recension of Lucian. I greatly regret the oversight, but am glad to have his authority in support of my guess.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ

2 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ τοῦ θεοῦ καθὼς I ᾱ
γέγραπται ἐν τοῖς προφήταις, Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν β
μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου, φωνὴ 3 β̄
βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε α
τὰς τρίβους αὐτοῦ, ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ 4 γ̄
κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. καὶ ἐξεπο- 5 ς
ρεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμῖται,
καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ᾽ αὐτοῦ, ἐξομολο-
γούμενοι τὰς ἁμαρτίας αὐτῶν. ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας 6
καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἐσθίων
ἀκρίδας καὶ μέλι ἄγριον. Καὶ ἐκήρυσσε λέγων, Ἔρχεται ὁ 7 δ̄
ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν α
ἱμάντα τῶν ὑποδημάτων αὐτοῦ. ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· 8
αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ. Καὶ ἐγένετο ἐν ἐκεί- 9 ε̄
ναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας, καὶ α
ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην. καὶ εὐθέως ἀναβαίνων 10
ἀπὸ τοῦ ὕδατος εἶδε σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς
περιστερὰν καταβαῖνον ἐπ᾽ αὐτόν· καὶ φωνὴ ἐγένετο ἐκ τῶν οὐ- 11
ρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα. Καὶ εὐθέως τὸ 12 ς̄
πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. καὶ ἦν ἐκεῖ ἡμέρας τεσ- 13 β
σαράκοντα πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων· ζ̄
καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ. ς

Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν Ἰησοῦς εἰς τὴν 14 η̄
Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ, καὶ δ

2 *ωσ* 114, 116, 1200, 1318, 1478, 1546, 1780 ς *οδον σου* + *εμπροσθεν σου* 72, 114, 116, 1200, 1313, 1318, 1478, 1546, 1780, ς **4** om *και κηρυσσων* 1219* **5** *εξεπορευοντο* 114, 1200, 1780, 1816* om *η* 489 **6** *ο ιωαννησ* K, 116, 389, 1200, 1478, 1816* om *και* ante *εσθιων* 1478 **7** *του υποδηματοσ* 1079 **9** *ταισ ημεραισ εκειναισ* 1546 *ο ιησουσ* 1200, 1318 *ναζαρετ* 114, 116, 265, 1200, 1318, 1546, ς **10** *ωσει* 116, 389, 489, 1200, 1318, 1346, 1546, ς **11** *ουρανων* + *λεγουσα* 1318 **12** *ευθυσ* 114, 116, 1200, 1318, 1478, 1546, 1780, ς *εκβαλλει αυτον* 1318 **13** *εκει* + *εν τη ερημω* 116, 1200, 1318, 1780, ς *τεσσ.* + *και νυκτασ τεσσαρακοντα* 652 om *οι* 178, 1318, 1500 **14** om *τον* 116, 489, 1200, 1318, 1478, 1546 *ο ιησουσ* 265, 389, 1318, ς om *ιησουσ* 1780 om *και* 72, 178, 1313

λέγων, "Οτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ 15 θ
θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ. ς
Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδε Σίμωνα 16
καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ τοῦ Σίμωνος ἀμφιβάλλοντας
ἀμφίβληστρον ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἁλιεῖς· καὶ εἶπεν αὐτοῖς 17 ι
ὁ Ἰησοῦς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώ- β
πων. Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν ἠκολούθησαν αὐτῷ. 18
Καὶ προβὰς ἐκεῖθεν ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ 19
Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας
τὰ δίκτυα αὐτῶν. καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν 20 ια
πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ς
ὀπίσω αὐτοῦ.

Καὶ εἰσπορεύονται εἰς Καπερναούμ· καὶ εὐθέως τοῖς σάββασιν 21
εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκε· καὶ ἐξεπλήσσοντο ἐπὶ τῇ 22 ιβ η
διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ιγ
ὡς οἱ γραμματεῖς. Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν 23 β
πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξε λέγων, "Εα, τί ἡμῖν καὶ σοί, 24 Α′ ιδ
Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος η
τοῦ θεοῦ. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι καὶ 25
ἔξελθε ἐξ αὐτοῦ. καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον 26
καὶ κράξαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ. καὶ ἐθαμβήθησαν 27
πάντες, ὥστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας, Τί ἐστι τοῦτο; τίς
ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς
ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ; Ἐξῆλθε δὲ ἡ ἀκοὴ 28
αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν 29 Β′
Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. ἡ δὲ πενθερὰ 30 ιε
Σίμωνος κατέκειτο πυρέσσουσα· καὶ εὐθέως λέγουσιν αὐτῷ περὶ β
αὐτῆς. καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς αὐτῆς· 31

15 om οτι . . . . θεου 1200 **16** αυτου του σιμωνοσ τον αδελφον 1780 om του σιμωνοσ ς αμφιβαλοντασ K, 72, 114, 1346 βαλλοντασ 116, 389, 652, 1200, 1318, 1478, 1546, 1780, ς εισ την θαλασσαν K*, 178, 389, 1318 **17** om οπισω μου 389 om γενεσθαι 389, 1318, 1780 αλιεισ γενεσθαι 1313 αλιεισ ανθρωπων γενεσθαι 652 **19** om ολιγον 1079 om αυτων 116, 1318, 1780, ς **20** απηλθεν 489 αυτου] αυτω K **21** εισ την συναγωγην εισελθων 1200 **22** εξεπλησσοντο + οι οχλοι 1318 **23** om αυτων 72 **24** σοι]συ 114, 178 ηλθεσ + προκαιρου 1546 **25** εξ] απ 72 **26** εξ] απ 1313 **27** απαντεσ 652 αυτουσ 1546, ς **28** om ευθυσ 1780 **29** οικιαν + του 265 **30** του σιμωνοσ 265

καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως, καὶ διηκόνει αὐτοῖς. Ὀψίας δὲ 32 Γ'
γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς
ἔχοντας καὶ τοὺς δαιμονιζομένους· καὶ ἡ πόλις ὅλη ἐπισυνηγμένη 33
ἦν πρὸς τὴν θύραν· καὶ ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικί- 34
λαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ ἤφιε λαλεῖν τὰ ιϛ / η·
δαιμόνια, ὅτι ᾔδεισαν αὐτόν.

Καὶ πρωῒ ἔννυχον λίαν ἀναστὰς ἐξῆλθε καὶ ἀπῆλθεν εἰς ἔρημον 35 ιζ
τόπον, κἀκεῖ προσηύχετο. καὶ κατεδίωξαν αὐτὸν ὅ τε Σίμων καὶ 36 η
οἱ μετ' αὐτοῦ, καὶ εὑρόντες αὐτὸν λέγουσιν αὐτῷ, Ὅτι πάντες σε 37
ζητοῦσι. Καὶ λέγει αὐτοῖς, Ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, 38
ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα. Καὶ ἦν κηρύσσων 39
εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια
ἐκβάλλων.

Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν καὶ γονυ- 40 Δ
πετῶν αὐτὸν καὶ λέγων αὐτῷ, Ὅτι ἐὰν θέλῃς, δύνασαί με καθα- ιη / β
ρίσαι. Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα ἥψατο 41
αὐτοῦ, καὶ λέγει αὐτῷ, Θέλω, καθαρίσθητι. Καὶ εἰπόντος αὐτοῦ 42
εὐθέως ἀπῆλθεν ἡ λέπρα ἀπ' αὐτοῦ, καὶ ἐκαθαρίσθη. Καὶ ἐμβρι- 43
μησάμενος αὐτῷ ἐξέβαλεν αὐτὸν εὐθέως, καὶ λέγει αὐτῷ, Ὅρα 44
μηδενὶ μηδὲν εἴπῃς· ἀλλ' ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προ-
σένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξε Μωυσῆς, εἰς μαρτύ-
ριον αὐτοῖς. Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημί- 45 ιθ / ι
ζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν
εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν
παντόθεν.

31 και ευθεωσ αφηκεν 1790 **32** προσ αυτον] προσ αυτουσ 389 **33** συνηγμενη 1318 τη θυρα 1200, 1780 **34** πολλουσ + τουσ 1546 τα δαιμονια] αυτα 389 αυτον + τον χριστον ειναι 1318 **35** om και απηλθεν 1346 απηλθεν + ο ιησουσ 265, 1780 **36** κατεδιωξεν 1200, 1478, 1546, 1780 αυτον] αυτου 265 om τε 114, 116, 489, 1318, 1780 ϛ **37** ζητουσι σε ϛ **38** κακει 72, 114, 389, 1346, ϛ εληλυθα 116, 389, 1200, 1318, 1478 **39** εν ταισ συναγωγαισ 116, 1200, 1318, 1346, 1478, 1546, 1780, ϛ **40** om και γονυπετων αυτον 1346 om αυτον 3° 389 **42** απ αυτου η λεπρα 72, 116, 178, 1313, 1318, 1780 ϛ εκαθερισθη 1219 **43** ευθεωσ εξεβαλεν αυτον 72, 116, 1200, 1313, 1318, 1546, 1780, ϛ **44** om μηδενι 1219*, 1816 om μηδεν 1318, 1780 **45** τοισ ερημοισ 1478 προσ] εισ 1546 πανταχοθεν 116, 1318, ϛ

Καὶ εἰσῆλθεν πάλιν εἰς Καπερναοὺμ δι' ἡμερῶν· καὶ ἠκούσθη II κ
ὅτι εἰς οἶκόν ἐστι, καὶ εὐθέως συνήχθησαν πολλοί, ὥστε μηκέτι 2 α
χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον. Καὶ 3 Ε'
ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες αἰρόμενον ὑπὸ τεσσά-
ρων. καὶ μὴ δυνάμενοι αὐτῷ προσεγγίσαι διὰ τὸν ὄχλον ἀπεστέ- 4
γασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον
ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο. ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν 5
λέγει τῷ παραλυτικῷ, Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.
Ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι 6
ἐν ταῖς καρδίαις αὐτῶν, Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς 7
δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός; Καὶ εὐθέως ἐπιγνοὺς ὁ 8
Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως αὐτοὶ διαλογίζονται ἐν ἑαυ-
τοῖς, εἶπεν αὐτοῖς, Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;
τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφέωνταί σου αἱ 9
ἁμαρτίαι, ἢ εἰπεῖν, Ἔγειρε καὶ ἆρον τὸν κράβαττόν σου καὶ περι-
πάτει; ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι 10
ἐπὶ τῆς γῆς ἁμαρτίας, (λέγει τῷ παραλυτικῷ) Σοὶ λέγω, ἔγειρε 11
καὶ ἆρον τὸν κράβαττόν σου, καὶ ὕπαγε εἰς τὸν οἶκόν σου. Καὶ 12
ἠγέρθη εὐθέως, καὶ ἄρας τὸν κράβαττον ἐξῆλθεν ἐναντίον πάντων·
ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας, Ὅτι οὐδέ-
ποτε οὕτως εἴδομεν.

Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο 13 ϛ'
πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. Καὶ παράγων εἶδε Λευῒ τὸν τοῦ 14 κα
Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, Ἀκολούθει β
μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ ἐγένετο ἐν τῷ κατα- 15 κβ
κεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτω- β
λοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ
πολλοί, καὶ ἠκολούθησαν αὐτῷ. καὶ οἱ γραμματεῖς καὶ οἱ Φα- 16
ρισαῖοι ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν
ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρ-

1 *εισηλθεν* + *ο ιησουσ* 652, 1318 *παλιν* + *ο ιησουσ* 116 *παλιν εισηλθεν* ϛ
4 *προσεγγισαι αυτω* 116, 1313, 1318, 1546, 1780, ϛ om *αυτω* K*
5 om *τεκνον* 389 **8** om *ο ιησουσ* K* om *αυτου* 389 om *οτι* . . . .
εαυτοισ 1780 om *αυτοι* 652, ϛ *εν εαυτοισ*] *εν ταισ καρδιαισ αυτων* 116
9 *σου* 1°] *σοι* 114, 116, 265, 652, 1200, ϛ *αμαρτιαι* + *σου* 652 om
και ante *αρον* 1478 *σου τον κραβαττον* ϛ **10** *επι τησ γησ αφιεναι* 116,
389, 1200, 1478, 1546 *αμαρτιασ επι τησ γησ* 114, 489 **11** *εγειρε*]
εγειρον K om *εγειρε και* 652* **14** *παραγων* + *ο ιησουσ* 1318
λευιν 116, 1200, 1318, 1500, 1546, ϛ **15–16** om *ησαν* . . . . *αυτου* 178*
16 *ιδοντεσ αυτον εσθιοντα*] *οντα* 1780 om *εσθιοντα* 1200 om *και*
αμαρτωλων 2° 1780

τωλῶν ἐσθίει καὶ πίνει; Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ 17 κγ
χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. οὐκ β
ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλούς. Καὶ ἦσαν οἱ μαθηταὶ 18
Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν
αὐτῷ, Διατί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύου-
σιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσι; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, 19
Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι
νηστεύειν; ὅσον χρόνον μεθ' ἑαυτῶν ἔχουσι τὸν νυμφίον, οὐ δύναν-
ται νηστεύειν· ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ 20
νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. οὐδεὶς ἐπίβλη- 21
μα ῥάκκους ἀγνάφου ἐπιράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μήγε,
αἴρει ἀπ' αυτοῦ τὸ πλήρωμα τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον
σχίσμα γίνεται. καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· 22
εἰ δὲ μή, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχεῖται καὶ
οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.

Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων ἐν τοῖς 23 κδ
σάββασι, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς β
στάχυας. καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε τί ποιοῦσιν τοῖς σάβ- 24
βασιν ὃ οὐκ ἔξεστι; Καὶ αὐτὸς ἔλεγεν αὐτοῖς, Οὐδέποτε ἀνέγνωτε 25
τί ἐποίησε Δαβίδ, ὅτε χρείαν ἔσχε καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ'
αὐτοῦ; πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιάθαρ τοῦ ἀρχι- 26
ερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστι
φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι; Καὶ 27 κε
ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρ- β
ωπος διὰ τὸ σάββατον. ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ 28
τοῦ σαββάτου.

17 om ο 1° 265 ουκ] ου γαρ 1318 αμαρτωλουσ + εισ μετανοιαν 116, 265, 1200, 1318, 1478, 1546, 1780, ϛ **18** φαρισαιοι] των φαρισαιων 116, 1200, 1318, 1546, 1780, ϛ **19** om οι 1816 μετ'αυτων] μετ'αυτου 1079 om οσον χρονον . . . νηστευειν 265* μεθ' εαυτων] μετ'αυτων 1200 om ου δυνανται νηστευειν 389 **20** αρθη 389 νηστευουσιν Π, 489, 1780 om εν εκεινη τη ημερα 389, 1313 τη ημερα εκεινη 1200, 1546 ταισ ημεραισ εκειναισ 1478 εκειναισ ταισ ημεραισ 116, 1318, 1780, ϛ **21** και ουδεισ Π, 116, 389, 1318, 1346, 1780, ϛ μηγε] μη 116, 1318, 1780, ϛ om απ' αυτου 1200 απ' αυτου το πληρωμα] το πληρωμα αυτου 116, 1318, 1780, ϛ **22** παλαιουσ ασκουσ 1780 μηγε 1200 om ο νεοσ . . . . οινοσ 1500* **23** εν τοισ σαββασιν δια των σποριμων 116, 1200 (om εν), 1318, 1546, 1780, ϛ **24** ποιουσιν + εν 116, 1318, 1780, ϛ **25** επεινασε και αυτοσ και 1780 **26** om του 2° K, 116, 178, 1318, 1478, 1546 αρχιερευσι 1780 συν αυτω] μετ'αυτου 1318

Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγήν· καὶ ἦν ἐκεῖ ἄνθρωπος III Z'
ἐξηραμμένην ἔχων τὴν χεῖρα· καὶ παρετήρουν αὐτὸν εἰ τοῖς σάβ- 2
βασι αὐτὸν θεραπεύσει, ἵνα κατηγορήσωσιν αὐτοῦ. καὶ λέγει τῷ 3
ἀνθρώπῳ τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα, Ἔγειρε εἰς τὸ μέσον.
Καὶ λέγει αὐτοῖς, Ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι ἢ κακο- 4
ποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; Οἱ δὲ ἐσιώπων. καὶ περι- 5
βλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει
τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά σου·
καὶ ἐξέτεινε, καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ. Καὶ ἐξελθόντες οἱ 6 κς
Φαρισαῖοι εὐθέως μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐποίουν κατ' δ
αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

Καὶ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν 7 κζ
θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν αὐτῷ· α
καὶ ἀπὸ τῆς Ἰουδαίας, καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδου- 8
μαίας, καὶ πέραν τοῦ Ἰορδάνου, καὶ οἱ περὶ Τύρον καὶ Σιδῶνα,
πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει ἦλθον πρὸς αὐτόν. καὶ εἶπε 9
τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν
ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. πολλοὺς γὰρ ἐθεράπευεν· ὥστε 10
ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἅπτωνται ὅσοι εἶχον μάστιγας· καὶ τὰ 11 κη
πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσέπιπτον αὐτῷ καὶ η
ἔκραζον λέγοντα, Ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ· καὶ πολλὰ ἐπετίμα 12
αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιῶσι. Καὶ ἀναβαίνει εἰς τὸ ὄρος 13 H
καὶ προσκαλεῖται οὓς ἤθελεν αὐτὸς, καὶ ἀπῆλθον πρὸς αὐτόν. καὶ 14 κθ
ἐποίησε δώδεκα, ἵνα ὦσι μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς β
κηρύσσειν καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους καὶ ἐκβάλλειν 15

2 *παρετηρουν*] *γαρ ετηρουν* 114, 178*, 1079, 1219, 1346* *εν τοισ* 1780 *θεραπευσει αυτον* 116, 178, 1318 ϛ om *αυτον* 2° 389 **5** *αυτουσ*] *αυτοισ* 652 *λυπουμενοσ* 72 *τω ανθρωπω*] *αυτω* 1780 *απεκατεσταθη* K, 265, 389, 652, 1079, 1318, 1346*, 1478, 1500, 1546, 1780, 1816 *αυτου* + *υγιησ ωσ η αλλη* 116, 265, 652, 1200, 1318, 1478, 1546, 1780, ϛ **6** *εποιουν*] *εποιησαν* 1780 **7** *και γνουσ ο ιησουσ* 1318 *προσ*] *εισ* 178 om *προσ την θαλασσαν* 1780 *πληθοσ πολυ* 1780 *ηκολουθησεν αυτω απο τησ γαλιλαιασ* 116 *ηκολουθησαν* 1200, 1318, 1546, 1780, ϛ **8** om *και απο ιεροσολυμων και απο τησ ιδουμαιασ* 1200 om *απο* ante *ιεροσολυμων* 1318 *των ιεροσολυμων* 1546 *εποιησεν* 489 *ηλθον*] *ηλθε* 1478 **9** *αυτω*] *αυτον* 116 **10** *εθεραπευσεν* 72, 116, 265, 652, 1079, 1200, 1318, 1346, 1546, 1780, ϛ *αυτω*] *αυτου* 389 *αψωνται* 72, 116, 1200, 1318, 1346, 1478, 1546, ϛ **11** om *τα* 2° K *προσεπιπτεν* . . . . *εκραζεν* 116, 1200, 1318, ϛ *προσεπιπτεν* 1313, 1546 *λεγοντεσ* K **12** *αυτον φανερον* ϛ *ποιησωσι* 116, 1200, 1318, 1546, 1780, ϛ **14** om *ινα* 2° 1318 om *αυτουσ* 1546

τὰ δαιμόνια· καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον· καὶ Ἰάκωβον 16, 17 λ
τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου, καὶ ἐπ- β
έθηκεν αὐτοῖς ὀνόματα Βοανηργὲς, ὅ ἐστιν Υἱοὶ βροντῆς· καὶ Ἀνδ- 18
ρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν,
καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν
Κανανίτην, καὶ Ἰούδαν Ἰσκαριώτην ὃς καὶ παρέδωκεν αὐτόν. 19
Καὶ ἔρχονται εἰς τὸν οἶκον· καὶ συνέρχεται πάλιν ὄχλος, 20 λα
ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν. καὶ ἀκούσαντες οἱ 21 ι
παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γάρ, Ὅτι ἐξέστη.
Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον, Ὅτι 22 λβ
Βεελζεβοὺλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει β
τὰ δαιμόνια. Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν 23 λγ
αὐτοῖς, Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; καὶ ἐὰν βασι- 24 β
λεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη·
καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται στῆναι ἡ οἰκία ἐκείνη· 25
καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ μεμέρισται, οὐ δύναται στα- 26
θῆναι, ἀλλὰ τέλος ἔχει. οὐδεὶς δύναται τὰ σκεύη τοῦ ἰσχυροῦ εἰσελ- 27
θὼν εἰς τὴν οἰκίαν αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν
δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσῃ. ἀμὴν λέγω ὑμῖν ὅτι 28 λδ
πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ β
βλασφημίαι ὅσας ἂν βλασφημήσωσιν· ὃς δ' ἂν βλασφημήσῃ εἰς 29
τὸ πνεῦμα τὸ Ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχός
ἐστιν αἰωνίου κρίσεως· ὅτι ἔλεγον, πνεῦμα ἀκάθαρτον ἔχει. Ἔρ- 30, 31 λε
χονται οὖν οἱ ἀδελφοὶ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ, καὶ ἔξω ἑστῶτες β
ἀπέστειλαν πρὸς αὐτὸν φωνοῦντες αὐτόν. καὶ ἐκάθητο περὶ αὐτὸν 32
ὄχλος· εἶπον δὲ αὐτῷ, Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητ-
οῦσί σε. Καὶ ἀπεκρίθη αὐτοῖς λέγων, Τίς ἐστιν ἡ μήτηρ μου ἢ οἱ 33

16 απεθηκαν 489, 1219 του ιακωβου] ιακωβου K, 116, 1200, 1546; αυτου 389, 1780; αυτου του ιακωβου 1318 **18** δαδδαιον K om τον ante του 1500, 1780 **20** ερχεται 1816 om τον K, 72, 116, 1200, 1318, ς ο οχλοσ 489, 1219, 1780 μητε 116, 1200, 1318, ς; om 652 **21** ακουσαν sic 1079 **22** βεελζεβολ 265 **22** om οτι 2° 116 δαιμονων 489, 1219, 1816 **23** και 1° + αυτοσ 116 **25** σταθηναι 1200, 1318, 1816, ς **26** εφ'εαυτον ανεστη 1200 εαυτον] εαυτην 389* εμερισθη 1318 **27** ου δυναται ουδεισ ς om τα 265 om εισελθων εισ την οικιαν αυτου 1780 om εαν μη . . . . διαρπαση 114 om και τοτε . . . . διαρπαση 1546 **28** αι βλασφημιαι 1318 **31** om αυτου 1° 72, 114, 116, 1200, 1318, ς αυτον 2°] αυτω 1780 **32** οχλοσ περι αυτον 116, ς; οχλοσ περι αυτον πολυσ 1318 om ιδου 1346* σου 2° + και αι αδελφαι σου 116, 1318 **33** ἤ] και 652, 1318 **34** om vers 1478* ιδε 1318, ς

ἀδελφοί μου; Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημέ- 34
νους λέγει, Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου· ὃς γὰρ ἂν ποιήσῃ 35
τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ
ἐστί.

Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνήχθη IV λϛ
πρὸς αὐτὸν ὄχλος πολύς, ὥστε αὐτὸν ἐμβάντα εἰς πλοῖον καθῆσθαι β
ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς
ἦν· καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς 2 θ'
ἐν τῇ διδαχῇ αὐτοῦ, Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι· 3
καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδόν, καὶ ἦλθε τὰ 4
πετεινὰ καὶ κατέφαγεν αὐτό· ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες 5
ὅπου οὐκ εἶχε γῆν πολλήν, καὶ εὐθέως ἐξανέτειλε διὰ τὸ μὴ ἔχειν
βάθος γῆς, ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ 6
ἔχειν ῥίζαν ἐξηράνθη· καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβη- 7
σαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκε· καὶ 8
ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπὸν ἀναβαίνοντα
καὶ αὐξάνοντα, καὶ ἔφερεν ἐν τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν
ἑκατόν. Καὶ ἔλεγεν Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. Ὅτε δὲ 9, 10
ἐγένετο καταμόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς
δώδεκα τὴν παραβολήν. καὶ ἔλεγεν αὐτοῖς, Ὑμῖν δέδοται τὸ μυστή- 11
ριον τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς λζ
πάντα γίνεται, ἵνα βλέποντες βλέπωσι καὶ μὴ ἴδωσι, καὶ ἀκούοντες 12 α
ἀκούωσι καὶ μὴ συνιῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθήσεται
αὐτοῖς τὰ ἁμαρτήματα. Καὶ λέγει αὐτοῖς, Οὐκ οἴδατε τὴν παρα- 13
βολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; ὁ σπεί- 14 λη
ρων τὸν λόγον σπείρει. οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδόν, ὅπου 15 β
σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς
καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν· καὶ 16

om και οι αδελφοι μου 1318 **35** om μου 2° 116 μητηρ + μου 1780 **1** ηρξατο παλιν 1200, 1546 αυτον 2°] ἐμ τὸν sic K το πλοιον 116, 1200, 1318, 1346, 1478, 1546, 1780, ϛ καθησαι 1816 **2** αυτοισ] αυτουσ 1546 **3** om ακουετε 1200, 1478, 1546 **4** ηλθον K πετεινα + του ουρανου 489, ϛ **6** om ηλιου . . . . εκαυματισθη 1200* **7** απεπνιξαν 1478, 1780 **8** om και εδιδου . . . . αυξανοντα 1318 om εν 2° 652* **9** ελεγεν + αυτοισ ϛ **10** αυτον 1°] αυτω 1546 om συν 1478* **11** δεδοται + γνωναι 116, 1200, 1313, 1318, 1478, 1780, ϛ τα παντα 1318, ϛ **12** μη βλεπωσι (om και μη ιδωσι) 389 ακουουσι Π; om ακουωσι και 389 om και μη συνιωσι . . . . **15** ακουσωσιν 178* επιστρεψουσι 1780 αφεθη 116, 1200, 1318, ϛ **13** τασ παραβολασ πασασ 116

οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἳ ὅταν ἀκούσωσι
τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτόν, καὶ οὐκ ἔχουσι 17
ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν, εἶτα γενομένης θλίψεως ἢ
διωγμοῦ διὰ τὸν λόγον εὐθέως σκανδαλίζονται· καὶ οὗτοί εἰσιν οἱ 18
εἰς τὰς ἀκάνθας σπειρόμενοι, οἱ τὸν λόγον ἀκούοντες, καὶ αἱ μέρι- 19
μναι τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ
λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσι τὸν λόγον, καὶ ἄκαρ-
πος γίνεται· καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, 20
οἵτινες ἀκούουσι τὸν λόγον καὶ παραδέχονται καὶ καρποφοροῦσιν,
ἐν τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν. Καὶ *ἔλεγεν αὐτοῖς,* 21 θ/βλ
Μήτι *ὁ λύχνος ἔρχεται ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην;*
οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ; οὐ γάρ ἐστι κρυπτόν, ἐὰν μὴ 22 μ/β
φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερὸν ἔλθῃ.
εἴτις ἔχει ὦτα ἀκούειν, ἀκουέτω. Καὶ *ἔλεγεν αὐτοῖς,* Βλέπετε *τί* 23, 24 μα/β
ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν, καὶ προστεθή-
σεται ὑμῖν τοῖς ἀκούουσιν. ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς 25 μβ/β
οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
Καὶ *ἔλεγεν,* Οὕτως *ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς ἐὰν ἄνθρωπος* 26 μγ/ι
βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς, καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ 27
ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνηται ὡς οὐκ οἶδεν αὐτός.
αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ πρῶτον χόρτον, εἶτα στάχυν, εἶτα 28
πλήρη σῖτον ἐν τῷ στάχυϊ. ὅταν δὲ παραδῷ ὁ καρπός, εὐθέως ἀπο- 29
στέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.
Καὶ *ἔλεγε,* Τίνι *ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ; ἢ ἐν ποίᾳ* 30 μδ/β
παραβολῇ παραβάλωμεν αὐτήν; ὡς κόκκῳ σινάπεως, ὃς ὅταν 31
σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν
ἐπὶ τῆς γῆς· καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται πάντων τῶν 32
λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους ὥστε δύνασθαι ὑπὸ
τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν. Καὶ *τοιαύ-* 33 με/ς
ταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἐδύναντο

16 *λαμβανουσι*] *λαμβανωσι* 389; *δεχονται* 1200 **17** *εαυτοισ*] *αυτοισ* 489 *ευθυσ* 1546 **18** *σπειρομενοι* + *ουτοι εισιν* ς **19** om *εισπορευομεναι* 1478 **20** om *και παραδεχονται* 1313 om *εν* 3° 389 **21** *επι*] *υπο* 1200 *επιτεθη*] *τεθη* 116, 1200, 1318, 1546 **22** *εστι* + *τι* ς *ο εαν* 116, 1318, 1478, 1546, ς *εαν*] *ου* 1200, 1546 **24** *αντιμετρηθησεται* 116, 1318 om *και προστεθησεται υμιν* 114 **25** *αν*] *εαν* 1318; om 1200 **26** *ελεγεν* + *αυτοισ* 1200, 1546 *σπορον* + *αυτου* 1346* **28** om *πληρη* 178 **29** *το*] *τον* 1318 **30** *ομοιωσω* K, 389, 1200; *ομοιωσομεν* 116, 1478, 1780 **31** *κοκκον* K, 116, 178, 389, 1200, 1318, 1546 *τησ γησ* 1°] *την γην* 1200 *μικροτερον* 489; *και μικροτερον* 1200 **32** *σπαρη*] *αυξηθη* 1318, 1780

ἀκούειν· χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ 34 μϛ
τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα. ι

Καὶ *λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης, Διέλθω-* 35 Ι' / μζ
μεν εἰς τὸ πέραν. Καὶ *ἀφέντες τὸν ὄχλον παραλαμβάνουσιν* 36 β
αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ. καὶ 37
γίνεται λαῖλαψ ἀνέμου μεγάλη, τὰ δὲ κύματα ἐπέβαλεν εἰς τὸ
πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι. καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ 38
ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτὸν, καὶ λέ-
γουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; Καὶ *διε-* 39
γερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσσῃ, Σιώπα, πεφί-
μωσο. Καὶ *ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. καὶ* 40
εἶπεν αὐτοῖς, Τί δειλοί ἐστε οὕτως; πῶς οὐκ ἔχετε πίστιν; Καὶ 41
ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς ἄρα οὗτός
ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

Καὶ *ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν* Γαδα- V ΙΑ'
ρηνῶν. καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ 2
ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ὃς τὴν κατοί- 3
κησιν εἶχεν ἐν τοῖς μνήμασιν· καὶ οὔτε ἁλύσεσιν οὐδεὶς ἐδύνατο
αὐτὸν δῆσαι, διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσι δεδέσθαι, 4
καὶ διεσπάσθαι ὑπ' αὐτοῦ τὰς ἁλύσεις καὶ τὰς πέδας συντετρίφθαι,
καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι· καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας 5
ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσι ἦν κράζων καὶ κατακόπτων
ἑαυτὸν λίθοις. Ἰδὼν *δὲ τὸν* Ἰησοῦν *μακρόθεν ἔδραμε καὶ προσεκύ-* 6
νησεν αὐτῷ, καὶ κράξας φωνῇ μεγάλῃ λέγει, Τί ἐμοὶ καὶ σοί, 7
Ἰησοῦ *υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν θεόν, μή με βασα-*
νίσῃς· ἔλεγε γὰρ αὐτῷ, Ἔξελθε *τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ* 8
ἀνθρώπου. Καὶ *ἐπηρώτα αὐτὸν, Τί ὄνομά σοι;* Καὶ *λέγει αὐτῷ,* 9

34 om *χωρισ . . . αυτοισ* 1200 **36** *πλοιαρια* 116, 489, 1200, 1219, 1318, 1478, 1546, 1780, ϛ **37** om *ηδη* 1318 *γεμιζεσθαι*] *καταποντιζεσθαι* 1200, 1478, 1546 **38** *επι* 1°] *εν* 116 *εγειρουσιν* Π* *σοι*] *συ* 265 **39** *σιωπα* + *και* 116 **40** om *ουκ* 1478 **41** *εφοβηθησαν* + *σφοδρα* 1780 *οι ανεμοι* 1318 *υπακουσιν* 489 **1** *γεργεσηνων* 116 **2** *και ευθεωσ* 1546 *υπηντησεν* 1200 **3** *μνημειοισ* 1079, 1546, ϛ *εδυνατο*] *ηδυν* 389 *δησαι*] *δαμασαι* 1200 **4** *το τον αυτον* 265 *συντριφθαι* 1079* *αυτον ισχυε* 116, ϛ; *ισχυσεν* 1318; *ισχυσεν αυτον* 1200 **5** *ημερασ και νυκτοσ* 1200, 1478, 1546 *εν τοισ ορεσιν και εν τοισ μνημασιν* 116, 1318, ϛ om *κραζων* 1816 **6** *απο μακροθεν* 116, 489, 1318, ϛ **7** *ειπε* 116, 489, 1318, 1780, ϛ; *ελεγεν* Π *σοι*] *συ* 389 om *ιησου* 1780, 1816 **9** *επηρωτησεν* 178 *σοι ονομα* 116, 178, 1318, 1780, ϛ *και λεγει αυτω*] *ο δε ειπε* 1318; *και απεκριθη λεγων* 116, ϛ

Λεγεὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν. Καὶ παρεκάλει αὐτὸν πολλά, 10
ἵνα μὴ ἀποστείλῃ αὐτὸν ἔξω τῆς χώρας. ἦν δὲ ἐκεῖ ἀγέλη χοίρων 11
μεγάλη βοσκομένη πρὸς τῷ ὄρει· καὶ παρεκάλουν αὐτὸν οἱ δαίμονες 12
λέγοντες, Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.
καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. καὶ ἐξελθόντα τὰ πνεύματα 13
τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ
τοῦ κρημνοῦ εἰς τὴν θάλασσαν· ἦσαν δὲ ὡς δισχίλιοι· καὶ ἐπνίγοντο
ἐν τῇ θαλάσσῃ. Οἱ δὲ βόσκοντες τοὺς χοίρους ἔφυγον καὶ ἀπήγ- 14
γειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ ἦλθον ἰδεῖν τί ἐστι τὸ
γεγονός· καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονι- 15
ζόμενον καθήμενον καὶ ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχη-
κότα τὸν λεγεῶνα· καὶ ἐφοβήθησαν. καὶ διηγήσαντο αὐτοῖς οἱ 16
ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων. καὶ 17
ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. Καὶ 18 μη̅ η
ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς
ἵνα μετ' αὐτοῦ ᾖ. Καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ, Ὕπαγε 19
εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι ὁ
Κύριος πεποίηκεν καὶ ἠλέησέ σε. Καὶ ἀπῆλθε καὶ ἤρξατο κηρύσ- 20
σειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύ-
μαζον.

Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, 21 μθ̅ β
συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν παρὰ τὴν θάλασσαν. Καὶ 22 IB'
ἰδοὺ ἔρχεται εἷς τῶν ἀρχισυναγώγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν
αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ, καὶ παρεκάλει αὐτὸν πολλά, 23
λέγων, Ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς

10 *παρεκαλουν* 116 *αποστελλη* 1780 *αποστειλη αυτουσ* 116, 178; *αυτουσ αποστειλη* 1318, ϛ *τησ χωρασ*] *τησ πολεωσ* 1318 **11** om *εκει* 1780 *εκει* + *προσ τα ορη* 1546, ϛ; + *προσ τω ορει* 116; + *προσ το οροσ* 1318 *χοιρων* + *πολλων* 1318 *μεγαλη* + *προσ τα ορει* 489; + *προσ τω ορει* 1200 om *μεγαλη* 1313 om *προσ τω ορει* 116, 489, 1200, 1318, 1546, ϛ **12** *παρεκαλεσαν* 116, ϛ *αυτον* + *παντεσ* 116, 1318, 1546, ϛ **13** om *ευθεωσ* 178, 389 om *τα* 2° K *εισηλθεν* 1313, 1816 *αγελη* + *των χοιρων* 1318 *δε*] *γαρ* 1200 **14** *ανηγγειλαν* 72, 116, ϛ om *και ηλθον* 1546 *ηλθον*] *εξηλθον* 116, 489, 1318, 1546, ϛ om *τι εστι* 389, 1780 **15** om *και* 3° 1318 om *τον εσχηκοτα τον λεγεωνα* 389 **16** *διηγησαντο δε* 116, 1318 *περι* + *τησ αγελησ* 1478 **17** *ηρξατο* 72 **18** *εμβαντοσ* 116, 265, 1318, 1478, ϛ *η μετ'αυτου* 116, 1318, 1546, ϛ **19** *και ουκ*] *ο δε ιησουσ ουκ* 116, 1318, ϛ *αυτοισ*] *τοισ σοισ* K *εποιησε* K, 489, ϛ; *περιποιηκεν* 489 **20** *αυτω*] *αυτη* 389 **21** *επ'αυτον*] *περι αυτον* 1318 **23** om *πολλα* 1313 *η θυγατηρ* 1318 *αυτη*] *αυτω* K; om 114

αὐτῇ τὰς χεῖρας ὅπως σωθῇ, καὶ ζήσεται. Καὶ ἀπῆλθε μετ' αὐτοῦ· 24
καὶ ἠκολούθει αὐτῷ ὄχλος πολύς, καὶ συνέθλιβον αὐτόν.
Καὶ γυνή τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα, καὶ πολλὰ πα- 25, 26 IΓ'
θοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' ἑαυτῆς πάντα,
καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, ἀκού- 27
σασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν ἥψατο τοῦ
ἱματίου αὐτοῦ· ἔλεγε γὰρ ἐν ἑαυτῇ Ὅτι κἂν τῶν ἱματίων αὐτοῦ 28
ἅψωμαι, σωθήσομαι. Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος 29
αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος. καὶ εὐθέως 30
ὁ Ἰησοῦς, ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπι-
στραφεὶς ἐν τῷ ὄχλῳ ἔλεγε, Τίς μου ἥψατο τῶν ἱματίων; Καὶ 31
ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις τὸν ὄχλον συνθλίβοντά σε,
καὶ λέγεις, Τίς μου ἥψατο; Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο 32
ποιήσασαν. ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν 33
ἐπ' αὐτῇ, ἦλθε καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν
ἀλήθειαν. ὁ δὲ εἶπεν αὐτῇ, Θύγατερ, ἡ πίστις σου σέσωκέ σε· 34
ὕπαγε εἰς εἰρήνην καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου. Ἔτι 35
αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες, Ὅτι
ἡ θυγάτηρ σου ἀπέθανε· τί ἔτι σκύλλεις τὸν διδάσκαλον; Ὁ δὲ 36
Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυν-
αγώγῳ, μὴ φόβου, μόνον πίστευε. Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ 37
ἀκολουθῆσαι εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν
Ἰακώβου. καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ 38
θεωρεῖ θόρυβον, καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά· καὶ εἰσελ- 39
θὼν λέγει αὐτοῖς, Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέ-
θανεν, ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. ὁ δὲ ἐκβαλὼν πάντας 40
παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς
μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον· καὶ 41
κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ, Ταλιθὰ κοῦμι· ὅ

26 om *παρ* 1200, 1546 *εαυτησ*] *αυτησ* 116, 1318 *εισ*] *επι* 265 om *ελθουσα . . . ιησου* 265 **28** om *εν εαυτη* 116, ς **32** *περιεβλεπετο*] *περιεστρεφετο* 1200 **33** om *και τρεμουσα* 178 **34** *αυτη* + *θαρσει* 1200 *υπαγε*] *πορευου* 114 om *και ισθι . . . σου* 1546 **35** *τι ετι σκυλλεισ*] *μη σκυλε* 389 **36** om *ευθεωσ* 389 om *λαλουμενον* 389 **37** *αυτω ουδενα* 1318 *συνακολουθησαι* 72, 114, 116, 1318, ς *του ιακωβου* 1318 *ιακωβου*] *αυτου* 489 **38** om *θορυβον* 389 om *και* 3° K, 116, 389, 1200, 1318, ς om *πολλα* 389 **39** *τι θορυβεισθε και κλαιετε*] *μη κλαιετε* 389 **40** *κατεγελουν* K *απαντασ* ς *και τουσ μετ' αυτου*] om 389; *και τουσ μαθητασ αυτου* 116 *εισπορευονται* Π* om *ανακειμενον . . . .* **41** *παιδιου* 1346* *κειμενον* 389 *τησ χειροσ του παιδιου*] *αυτου τησ χειροσ* 389 om *αυτη* 389 *ταβιθα* 1318

ἐστι μεθερμηνευόμενον, Τὸ κοράσιον, σοὶ λέγω, ἔγειρε, καὶ εὐθέως 42
ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἐτῶν δώδεκα· καὶ ἐξέ-
στησαν ἐκστάσει μεγάλῃ. καὶ διεστείλατο αὐτοῖς πολλά, ἵνα μη- 43
δεὶς γνῷ τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.
Καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκο- VI ν̄
λουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ γενομένου σαββάτου 2 α
ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσ-
σοντο, λέγοντες, Πόθεν τούτῳ ταῦτα; καὶ τίς ἡ σοφία ἡ δοθεῖσα
αὐτῷ, ἵνα καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνωνται;
οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρίας ἀδελφὸς δὲ Ἰακώβου καὶ 3
Ἰωσῆ καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε
πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ἔλεγε δὲ αὐτοῖς ὁ Ἰησοῦς, 4 να̅
Ὅτι οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν α
τοῖς συγγενέσι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ οὐκ ἐδύνατο ἐκεῖ οὐδεμίαν 5
δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας ἐθερά-
πευσε· καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν. καὶ περιῆγε τὰς 6 νβ̅
κώμας κύκλῳ διδάσκων. β
Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλ- 7 ΙΔʹ
λειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρ- νγ̅ β
των· καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ 8
ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν,
ἀλλ' ὑποδεδεμένους σανδάλια· καὶ μὴ ἐνδύσασθαι δύο χιτῶνας. 9
Καὶ ἔλεγεν αὐτοῖς, Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως 10 νδ̅ β
ἂν ἐξέλθητε ἐκεῖθεν. καὶ ὅσοι ἐὰν μὴ δέξονται ὑμᾶς μηδὲ ἀκούσωσιν 11 νε̅
ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν β
ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. ἀμὴν λέγω ὑμῖν, ἀνεκτότερον

41 om *μεθερμηνευομενον* 389 om *το κορασιον* 389 **43** *αυτοισ* + *ο ιησουσ* 1318 *αυτη*] *αυτην* K **1** *και ακολουθουσιν αυτω οι μαθηται αυτου*] *μετα των μαθητων αυτου* 389 *αυτου* 2°] *αυτω* 1200 **2** *διδασκειν εν τη συναγωγη* 1318 *ακουσαντεσ* Π 1318 *ινα και*] *οτι και* 116, 1318, 1346, ϛ *τελουνται δια των χειρων αυτου* 1200 **3** *ο τεκτονοσ υιοσ και μαριασ* 1780 om *και ουκ . . . εν αυτω* 265* *προσ ημασ ωδε* 1780 *ημασ*] *υμασ* 489 **4** om *ο ιησουσ* 1079 om *οτι* 1318, 1546, 1816 *συγγενευσιν αυτου* K **6** *περιηγαγεν* 489 **7** *προσκαλειται—και*] *προσκαλεσαμενοσ* 116, 389, 1780 *δωδεκα* + *μαθητασ αυτου* 116 om *των* 1° et 2° 389 **8** *παρηγγελλεν* 389 *εισ οδον*] *εν τη οδω* K *την οδον* 116, 1200 **9** *ενδυσησθε* 116, 1200, 1318, ϛ; *εδυσησθε* K **10** *απελθητε* 116 om *εισ οικιαν* 1318 om *αν* 1478 **11** *αν* 1200, 1313, ϛ *εξερχομενοι* 1546 *τον υποκατω*] *των υποδηματων* 1079

ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ.
Καὶ ἐξελθόντες ἐκήρυσσον ἵνα μετανοήσωσι, καὶ δαιμόνια πολλὰ 12 νς
ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον. 13 η
Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης (φανερὸν γὰρ ἐγένετο τὸ 14 ΙΕ' νζ
ὄνομα αὐτοῦ), καὶ ἔλεγεν, Ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν β
ἀνέστη, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. Ἄλλοι δὲ 15
ἔλεγον, Ὅτι Ἠλίας ἐστίν· ἄλλοι δὲ ἔλεγον, Ὅτι προφήτης ἐστὶν,
ὡς εἷς τῶν προφητῶν. ἀκούσας δὲ ὁ Ἡρώδης εἶπεν, Ὅτι ὃν ἐγὼ 16 νη
ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν· αὐτὸς ἠγέρθη ἐκ νεκρῶν. ι
Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην καὶ ἔδησεν 17 νθ
αὐτὸν ἐν φυλακῇ διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ β
αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ, 18
Ὅτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. Ἡ δὲ 19
Ἡρωδιὰς ἐνεῖχεν αὐτῷ καὶ ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἐδύ-
νατο· ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα 20
δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτὸν, καὶ ἀκούσας αὐτοῦ πολλὰ
ἐποίει, καὶ ἡδέως αὐτοῦ ἤκουε. καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε 21 ξ ϛ
Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ
καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, καὶ εἰσελθού- 22
σης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος καὶ ὀρχησαμένης, καὶ ἀρε-
σάσης τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ
κορασίῳ, Αἴτησόν με, καὶ δώσω σοι ὃ ἐὰν θέλῃς, καὶ ὤμοσεν αὐτῇ, 23
Ὅτι ὃ ἐὰν αἰτήσῃς με δώσω σοι, ἕως ἡμίσους τῆς βασιλείας μου.
Ἡ δὲ ἐξελθοῦσα εἶπε τῇ μητρὶ αὐτῆς, Τί αἰτήσομαι; Ἡ δὲ εἶπε, 24
Τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ. καὶ εἰσελθοῦσα εὐθέως 25
μετὰ σπουδῆς πρὸς τὸν βασιλέα ἠτήσατο λέγουσα, Θέλω ἵνα μοι

12 εξελθοντεσ + οι μαθηται 1200, 1546 **14** ηρωδησ ο βασιλευσ 265 + την ακοην ιησου ante φανερον 265, 1546, 1780 αυτου] του ιησου 116 βαπτιστησ 116 ανεστη] ηγερθη 116, 178, 1318, ϛ ενεργουσιν αι δυναμεισ 72, 116, 1200, 1546, ϛ **15** om δε 1° 116, 1313, 1478, 1780, ϛ om αλλοι δε 1° . . . . εστιν 1° 1346* om αλλοι δε 2° . . . . εστιν 2° 1780 om δε 2° 1313, 1318 om ελεγον 2° 389 η ωσ ϛ **16** om ο K, 72, 116, 178, 489, 1079, 1313, 1318, 1780 απο των νεκρων 116, 1318 **17** om ο ante ηρωδησ K*, 1500*, 1546 εδησεν] εθετο 389 τη φυλακη ϛ **18** om οτι 389, 1318 γυναικα + φιλιππου 1200 **20** αυτον 2°] αυτω 1546 ακουσασ] ακουων 116, 389, 1200, 1318, 1346, 1478, 1780 ηκουεν αυτου 1200 **22** με] μοι 389, 1816 με + ο εαν θελησ (om post σοι) 72, 116, 1313, 1318, ϛ **23** αυτη] αυτην 1780 με αιτησησ 72, 116, 1313, 1780, ϛ; μοι αιτησησ 1318; αιτησησ μοι 389 **24** η δε ειπε] και ειπε 652 ειπε 2° + αυτη 116 **25** εισελθουσησ 1200 om ητησατο λεγουσα 1546*

δῶς ἐξ αὐτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ. Καὶ 26
περίλυπος γενόμενος ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς συνανα-
κειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. καὶ εὐθέως ὁ βασιλεὺς 27
ἀποστείλας σπεκουλάτορα ἐπέταξεν ἐνεχθῆναι αὐτοῦ τὴν κεφαλήν.
ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν 28
κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ
κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. Καὶ ἀκούσαντες οἱ μαθη- 29
ταὶ αὐτοῦ ἦλθον καὶ ἦραν τὸ πτῶμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν
μνημείῳ.

Καὶ σὺνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγ- 30 ξα η
γειλαν αὐτῷ πάντα, καὶ ὅσα ἐδίδαξαν καὶ ὅσα ἐποίησαν. καὶ 31 ξβ ι
εἶπεν αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ
ἀναπαύεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες
πολλοί, καὶ οὐδὲ φαγεῖν ηὐκαίρουν. καὶ ἀπῆλθον εἰς ἔρημον τόπον 32
τῷ πλοίῳ κατ' ἰδίαν. Καὶ εἶδον αὐτοὺς ὑπάγοντας, καὶ ἐπέγνω- 33
σαν αὐτοὺς πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον
ἐκεῖ, καὶ προῆλθον αὐτοὺς καὶ συνῆλθον πρὸς αὐτόν. καὶ ἐξελθὼν 34 Ιϛ' ξγ
ὁ Ἰησοῦς εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ϛ
ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο αὐτοὺς διδάσκειν
πολλά. Καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες οἱ μαθηταὶ 35 ξδ α
αὐτοῦ λέγουσιν αὐτῷ, Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα
πολλή· ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς 36
καὶ κώμας ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχ-
ουσιν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. 37

26 *συνακειμενουσ* K *ηθελεν* Π, 178, 265 om *αυτην* 265 **27** om *ο βασιλευσ* 389 *αποστειλασ ο βασιλευσ* 72, 116, 1313, 1318, ϛ *σπεκουλατοραν* 1546 *ανενεχθηναι* 1780 *την κεφαλην αυτου* 116, 1313, 1318, 1546 ϛ **28** om *και ηνεγκε . . . . πινακι* 1546* om *αυτην* 2° 1780 **29** om *αυτου* 2° 1079 *τω μνημειω* 489, 1478, 1546, ϛ **30** om *και* 3° 1816 *και οσα εποιησαν και οσα εδιδαξαν* 72, 116, 1313, 1318, 1546, 1780, ϛ **31** *αναπαυσασθε* 1318, 1478, 1546 om *οι* 2° K, 389, 489, 1346 **32** *απηλθεν* 72, 178, 1346 **33** om *υπαγοντασ και επεγνωσαν αυτουσ* 1816 *υπαγοντασ* + *οι οχλοι* 1816, ϛ *αυτουσ* 2°] *αυτον* K, 72, 116, 1546, 1816, ϛ *και συνεδραμον* 1318 om *και προηλθον αυτουσ* 389 *προηλθεν* 489; *προσηλθον* 1478, 1816 **34** *ειδεν ο ιησουσ* K, 72, 116, ϛ; *ειδεν πολυν οχλον ο ιησουσ* 178 *αυτοισ*] *αυτουσ* 116 *ηρξατο αυτουσ διδασκειν*] *εδιδασκεν αυτουσ* 389; *ηρξατο διδασκειν αυτουσ* 72, 116, 265, 1313, ϛ om *πολλα* 389 **35** *προσελθοντεσ* + *αυτω* ϛ om *αυτω* ϛ om *και ηδη ωρα πολλη* 389 **36** *εαυτοισ*] *αυτοισ* K; *εαυτουσ* 1079, 1200 *εχωσιν* 1780 **37** *διακοσιων δηναριων* 116, 389, 1200, ϛ *δωσωμεν* 1780

Καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων
ἄρτους, καὶ δῶμεν αὐτοῖς φαγεῖν;" Ὁ δὲ λέγει αὐτοῖς, Πόσους 38
ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε. Καὶ γνόντες λέγουσι, Πέντε,
καὶ δύο ἰχθύας. Καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια 39
συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. καὶ ἀνέπεσον πρασιαὶ πρασιαί, 40
ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα. καὶ λαβὼν τοὺς πέντε ἄρτους καὶ 41
τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ κατέ-
κλασε τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παρατι-
θῶσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι. καὶ ἔφαγον 42
πάντες καὶ ἐχορτάσθησαν· καὶ ἦραν κλασμάτων δώδεκα κοφίνους 43
πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους 44
πεντακισχίλιοι ἄνδρες. Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ 45 ξε ς
ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδὰν,
ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν 46 ξς β
εἰς τὸ ὄρος προσεύξασθαι. Καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν 47 ΙΖ′ ξζ
μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. Καὶ εἶδεν αὐτοὺς 48 δ
βασανιζομένους ἐν τῷ ἐλαύνειν· ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς·
καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περι-
πατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελε παρελθεῖν αὐτούς· οἱ δὲ ἰδόν- 49
τες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης ἔδοξαν φάντασμα εἶναι,
καὶ ἀνέκραξαν· πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. καὶ 50
εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε· ἐγώ εἰμι,
μὴ φοβεῖσθε. Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν 51 ξη ς
ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο καὶ ἐθαύμαζον.
οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ αὐτῶν ἡ καρδία πεπω- 52
ρωμένη.

38 om υπαγετε και ιδετε 389; υπαγετε ιδετε 1079 γνωντεσ 1200 λεγουσιν + αυτω 116 **39** ανακλιθηναι 116 om συμποσια 1° 114 **40** om πρασιαι 1° 1313 **41** om αναβλεψασ . . . ιχθυασ 1478* κατεκλασε—και] κλασασ 389 παραθωσιν K, 72, 116, 1200, 1313, 1318, 1546, ς **43** των κλασματων 1780 **44** αρτουσ + ωσει ς **45** ηναγκασεν + ο ιησουσ 116 προαγειν + αυτουσ 1200 προσ βηθσαιδαν εισ το περαν 1780 **46** εισ] προσ 1780 **47** οψιασ δε 116 om εν K* **48** εναντιοσ ο ανεμοσ 116, 389 om αυτοισ 389 om και ηθελε παρελθειν αυτουσ 389 om και ηθελε . . . . **49** τησ θαλασσησ 1780 **50** om παντεσ . . . . εταραχθησαν 178 om και ευθεωσ . . . . μετ'αυτων 389 και 2°] ο δε 389 om και λεγει αυτοισ θαρσειτε 1200* **51** ενεβη 1200; αναβει 489 om εν εαυτοισ 1313 εξισταντο] εξεπλησσοντο 1200 **52** η καρδια αυτων ς

Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρὲθ, καὶ προ- 53
σωρμίσθησαν. καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθέως ἐπι- 54 ξθ
γνόντες αὐτὸν, περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο 55 β
ἐπὶ τοῖς κραβάττοις τοὺς κακῶς ἔχοντας περιφέρειν ὅπου ἤκουον ὅτι
ἐκεῖ ἐστι. καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγροὺς, 56
ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν
ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν
ἥπτοντο αὐτοῦ ἐσώζοντο.
Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καί τινες τῶν γραμ- VII ΙΗ'
ματέων ἐλθόντες ἀπὸ Ἱεροσολύμων· καὶ ἰδόντες τινὰς τῶν μαθη- 2 ο
τῶν αὐτοῦ κοιναῖς χερσὶ, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίοντας ἄρτους ι
ἐμέμψαντο· οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ 3
νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν
πρεσβυτέρων· καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· 4
καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων
καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν. ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ 5 οα
Φαρισαῖοι καὶ οἱ γραμματεῖς, Διατί οἱ μαθηταί σου οὐ περιπατοῦσι ς
κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις χερσὶν
ἐσθίουσιν ἄρτον; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι καλῶς προε- 6
φήτευσεν Ἠσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται, Οὗτος
ὁ λαὸς τοῖς χείλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ'
ἐμοῦ. μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας ἐντάλματα 7
ἀνθρώπων. Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παρά- 8
δοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων, καὶ ἄλλα
παρόμοια τοιαῦτα ποιεῖτε πολλά. Καὶ ἔλεγεν αὐτοῖς, Καλῶς 9
ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε.
Μωυσῆς γὰρ εἶπε, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου· καὶ, 10
ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω· ὑμεῖς δὲ λέγετε, 11
Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβᾶν (ὅ ἐστι Δῶρον),
ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ 12

53 *γεννησαρετ* 116, 262, 489; *γεννησαρ* 1500; *γενησαρεθ* 652, 1780; *γενησαρετ* 178, 1318, 1546, ς **54** *εκ*] *απο* 1780 **55** *φερειν* 389 om *εκει* 1200 **56** *κωμην η πολιν* 1200* om *αυτου* 1° 265 om *αν* 2° 116 om *αυτου* 2° 116 **2** *τινασ των μαθητων*] *τουσ μαθητασ* 1318 *αρτουσ*] *αρτον* 72 **4** *βαπτισονται* K, 114, 1780 **5** om *ου* 1346* *τον αρτον* 116, 1478, ς **6** om *οτι* 389 *αυτων*] *αυτου* 389 **8** om *αφεντεσ γαρ . . . . των ανθρωπων* 1780 om *τοιαυτα* 72, 1346* om *ποιειτε* 1478 *πολλα ποιειτε* 72, 116, 1318, 1780, ς **11** *μητρι* + *αυτου* K, 116, 265, 389, 489, 1200, 1219, 1318, 1478, 1546, 1780 om *ο εστι δωρον* 1200* om *εαν* 1346

πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ, ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ 13
παραδόσει ὑμῶν ᾗ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποι-
εῖτε. Καὶ *προσκαλεσάμενος πάντα τὸν ὄχλον ἔλεγεν αὐτοῖς,* 'Ακο- 14
ύετέ μου πάντες καὶ συνίετε. οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου 15
εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ
ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον.
εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω. Καὶ *ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ* 16 17
τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς. οβ/ς
καὶ λέγει αὐτοῖς, οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν 18
τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶ-
σαι; ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοι- 19
λίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται καθαρίζον πάντα τὰ βρώ-
ματα. "Ελεγε *δὲ,* "Οτι *τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο* 20
κοινοῖ τὸν ἄνθρωπον· ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ 21
διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖαι, πορνεῖαι, φόνοι,
κλοπαὶ, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρὸς, 22
βλασφημία, ὑπερηφανία, ἀφροσύνη. πάντα ταῦτα τὰ πονηρὰ ἔσω- 23
θεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

Καὶ *ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια* Τύρου *καὶ* Σιδῶ- 24
νος. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελε γνῶναι. καὶ οὐκ ἐδυνήθη
λαθεῖν. ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον 25 ΙΘ'
αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσε πρὸς τοὺς πόδας
αὐτοῦ· ἦν δὲ ἡ γυνὴ 'Ελληνὶς, Συροφοινίκισσα *τῷ γένει· καὶ ἠρώτα* 26
αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. ὁ δὲ 'Ιησοῦς 27 ογ/ς
εἶπεν αὐτῇ, "Αφες *πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ καλόν*
ἐστι λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. 'Η 28

13 *τον λογον*] *την εντολην* 1200 om *και παρομοια τοιαυτα πολλα ποιειτε* 72 *πολλα τοιαυτα* 1200 *ποιειτε πολλα* 489 **15** *ουδεν* + *γαρ* 1200* om *ο δυναται αυτον* 178 *απ' αυτου*] *δι'αυτου* 1346* **16** *ει τισ εχει*] *ο εχων* 389 **17** *εισηλθον* 116 **18** *εσωθεν* 1546 **19** om *αυτου* 1318 *εισ την καρδιαν αυτου* 265 om *αλλ'εισ την κοιλιαν* 178* *καθαριζων* 116, 1200, 1780 **20** om *το* Π* om *εκπορευομενον* 178 **21** *λογισμοι* 1200* *κακοι*] *πονηροι* 1346 *κλοπαι φονοι* 1200 **22** *δολοι* 1780 *ασελγειαι* 1546 om *οφθαλμοσ πονηροσ* 389 om *υπερηφανια* 178*, 1200* om *αφροσυνη* 389 **23** *ταυτα παντα* K, 116, 389 om *τα πονηρα* 389 *εκπορευονται* K **24** *την οικιαν* 1200, ς **25** *γαρ*] om 114; *δε* 1318 *η γυνη* 178 **26** *συρα φοινικισσα* 1780; *συροφοινισσα* ς **27** om *λαβειν . . . τεκναν και* 1780 *των τεκνων*] *αυτων* 389 **28** *απεκριθη και*] om 389; *αποκριθεισα* 116, 1780 *εσθιει υποκατω τησ τραπεζησ* 1780

δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, Ναί, κύριε· καὶ γὰρ τὰ κυνάρια ὑπο-
κάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν ψιχίων τῶν παιδίων. Καὶ εἶπεν 29
αὐτῇ, Διὰ τοῦτον τὸν λόγον, ὕπαγε· ἐξελήλυθε τὸ δαιμόνιον ἐκ τῆς
θυγατρός σου. Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρε τὸ δαιμό- 30
νιον ἐξεληλυθὸς καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.

Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος ἦλθε πρὸς 31 Κ′
τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. οδ ι
καὶ φέρουσιν αὐτῷ κωφὸν μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν 32
ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ 33
ὄχλου κατ' ἰδίαν ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ,
καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ, καὶ ἀναβλέψας εἰς τὸν οὐρα- 34
νὸν ἐστέναξε, καὶ λέγει αὐτῷ, Ἐφφαθά, ὅ ἐστι Διανοίχθητι. Καὶ 35
εὐθέως διηνοίχθησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσ-
σης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ 36 οε η
εἴπωσιν· ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον
ἐκήρυσσον· καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες, Καλῶς 37
πάντα πεποίηκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους
λαλεῖν.

Ἐν ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος, καὶ μὴ VIII ΚΑ′
ἐχόντων τί φάγωσι, προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει ος ϛ
αὐτοῖς, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προ- 2
σμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι. καὶ ἐὰν ἀπολύσω αὐτοὺς 3
νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν
μακρόθεν ἥκουσιν. Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν 4
τούτους δυνήσεταί τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίαις; Καὶ 5
ἐπηρώτα αὐτούς, Πόσους ἔχετε ἄρτους; Οἱ δὲ εἶπον, Ἑπτά. Καὶ 6
παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ
ἄρτους, εὐχαριστήσας ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα

30 *εξεληλυθοσ και*] *εξεληλυθοται* K *θυγατεραν* 389 *βεβλημενην . . . . κλινησ*] *υγιη* 389 **31** *εξελθων* + *ο ιησουσ* 116 *προσ*] *παρα* 1200 **32** *αυτω*] *επ'αυτω* 1780 **33** *επιλαβομενοσ* 389, 1780 om *και πτυσασ . . . αυτου* 3° 389 **34** om *και* 1° . . . *εστεναξε* 1313 **36** *μηδεν* 652, 1780 *διεστελλετο αυτοσ αυτοισ* 114 **37** *περισσωσ* 1079 **1** *προσκαλεσαμενοσ* + *ο ιησουσ* 116, ϛ **2** *ημερασ* ϛ; *ημεραισ* 114 **3** om *νηστεισ* 1079 *οικον*] *τουσ οικουσ* 116 *απο μακροθεν* 1780 *ηκασι* 489, ϛ **4** om *και* 389 om *οι* 1500* *δυναται* 265 *επ*] *εν* 178 *ερημιασ* 116, 389, 1200, 1318, 1478, 1546, 1816, ϛ **5** *αρτουσ εχετε* 116 **6** *και ευχαριστησασ* 1200, 1478 *ινα . . . οχλω*] *παραθηναι τω οχλω* 389 *περιεθηκαν* 116

παραθῶσι· καὶ παρέθηκαν τῷ ὄχλῳ. καὶ εἶχον ἰχθύδια ὀλίγα· καὶ 7
ταῦτα εὐλογήσας εἶπε παραθεῖναι καὶ αὐτά. ἔφαγον δὲ καὶ ἐχορ- 8
τάσθησαν πάντες· καὶ ἦραν περισσεύματα κλασμάτων ἑπτὰ
σπυρίδας. ἦσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν 9
αὐτούς.

Καὶ ἐμβὰς εὐθέως εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν 10
εἰς τὰ μέρη Δαλμανουθά. καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο 11 οζ
συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, δ
πειράζοντες αὐτόν. καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, 12 οη
Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται ς
τῇ γενεᾷ ταύτῃ σημεῖον. Καὶ ἀφεὶς αὐτούς, ἐμβὰς πάλιν εἰς τὸ πλο- 13
ῖον ἀπῆλθεν εἰς τὸ πέραν.

Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον 14
μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. καὶ διεστέλλετο αὐτοῖς λέγων, Ὁρᾶτε, 15 ΚΒ'
βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρῴδου. οθ β
Καὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες, Ὅτι ἄρτους οὐκ ἔχομεν. 16 π
Καὶ γνοὺς ὁ Ἰησοῦς λέγει αὐτοῖς, Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ 17 ς
ἔχετε; οὔπω νοεῖτε οὐδὲ συνίετε; ἔτι πεπωρωμένην ἔχετε τὴν
καρδίαν ὑμῶν; ὀφθαλμοὺς ἔχοντες οὐ βλέπετε, καὶ ὦτα ἔχοντες 18
οὐκ ἀκούετε, καὶ οὐ μνημονεύετε; ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς 19
τοὺς πεντακισχιλίους, πόσους κοφίνους πλήρεις κλασμάτων ἤρατε,
Λέγουσιν αὐτῷ, Δώδεκα. Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχι- 20
λίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; Οἱ δὲ εἶπον,
Ἑπτά. Καὶ λέγει αὐτοῖς, οὔπω συνίετε; 21

Καὶ ἔρχεται εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλόν, καὶ 22 ΚΓ'
παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται. καὶ ἐπιλαβόμενος τῆς 23 πα
χειρὸς τοῦ τυφλοῦ ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης· καὶ πτύσας εἰς ι
τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν εἴ τι

7 και ιχθυδια 1478, 1780 ταυτα] om 116, ς; αυτα 1546 ευλογησασ + αυτα 116 **8** om παντεσ 116, ς ωσει 265, 1780 **10** ευθεωσ εμβασ 72, 1200, 1318, 1546, ς δαλμανουθα] μαλδανουθα 1780 **12** om αυτου 1200 **13** om παλιν 1200, 1780 om το 1° 1200, 1780 **15** om λεγων 1816 om των φαρισαιων . . . . ζυμησ 2° 265 om τησ ζυμησ 2° 389 **17** την καρδιαν υμων εχετε 116 **19** και ποσουσ 1816 om πληρεισ 1318 om κλασματων 1346 om λεγουσιν . . . **20** ηρατε 178* **20** ποσων . . . . κλασματων] ποσουσ κοφινουσ 389 **21** λεγει] ελεγεν 116, 1500, ς ουπω] ου πωσ K; πωσ ου 116, 1318, 1546, ς νοειτε και συνιετε 389 **22** βιθσαιδα 1318 εισφερουσιν 652 **23** επιλαβομενου 1780 αυτω] om 389; αυτου K

βλέπει. καὶ ἀναβλέψας ἔλεγε, Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς 24
δένδρα ὁρῶ περιπατοῦντας. Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ 25
τοὺς ὀφθαλμοὺς αὐτοῦ καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ ἀπεκα-
τεστάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαντας· καὶ ἀπέστειλεν αὐτὸν 26
εἰς οἶκον αὐτοῦ λέγων, Μηδὲ εἰς τὴν κώμην εἰσέλθῃς, μηδὲ εἴπῃς
τινὶ ἐν τῇ κώμῃ.

Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Και- 27 ΚΔ'
σαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ πβ α
λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; Οἱ δὲ ἀπεκρί- 28
θησαν, Ἰωάννην τὸν βαπτιστήν, καὶ ἄλλοι Ἡλίαν, ἄλλοι δὲ ἕνα
τῶν προφητῶν. Καὶ αὐτὸς λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε 29
εἶναι; Ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ Χριστός. Καὶ 30
ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ. πγ β

Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου 31
πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ ἀρ-
χιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας
ἀναστῆναι· καὶ παρρησίᾳ τὸν λόγον ἐλάλει. Καὶ προσλαβό- 32 πδ
μενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ. ὁ δὲ Ἰησοῦς ἐπιστρα- 33 ς
φεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησε τῷ Πέτρῳ λέγων,
Ὕπαγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ
τῶν ἀνθρώπων.

Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν 34 πε β
αὐτοῖς, Ὅστις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ
ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. ὃς γὰρ ἐὰν θέλῃ 35
τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν

24 *και αναβλεψασ ελεγε*] *ο δε ειπεν* 389 om *οτι* 116, 389 om *ορω* 116, 389 **25** om *και απεκατεσταθη και ενεβλεψε* 389 *αποκατεσταθη* 72, 114, 116, 178, 265, 389, 489, 652, 1079, 1200, 1219, 1346, 1478, ς *ανεβλεψεν* 72, 178, 265, 652, 1200, 1318, 1546, 1780, 1816 **26** *τον οικον* 116, 178, 389, 489, 1200, 1780, ς *κωμην*] *πολιν* 1200; + *αυτων* 1780 om *εισελθησ* 1200 *μηδε* 2°] *μη* 1500* **27** *τουσ μαθητασ αυτου*] *αυτουσ* 389 om *λεγων αυτοισ* 1313 om *αυτοισ* 389 *τινα*] *τι* K **28** om *και* 72 *και αλλοι*] *αλλοι δε* 389 **29** *και αυτοσ δε* 72 *ελεγεν* 1200 om *με* 652 *αποκριθεισ* + *δε* K, 116, 1200, 1318, 1346, 1546, 1780, ς **30** *λεγουσιν* 489 **31** *και ηρξατο διδασκειν*] *ελεγεν δε* 389 *υπο*] *απο* 116, ς *των αρχιερεων και των γραμματεων* 1200, 1318, 1478, 1546 **32** om *και* 1° . . . *ελαλει* 389 *ο πετροσ αυτον* 1546 **33** om *ιησουσ* 116, ς om *και ιδων . . . . αυτου* 389 **35** *εαν*] *αν* 72, 116, 178, 652, 1200, 1313, 1816, ς *εαυτου ψυχην*] *ψυχην αυτου* ς *ευαγγελιου* + *ουτοσ* 116, 1200, 1546, 1780, ς

ἑαυτοῦ ψυχὴν ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, σώσει αὐτήν. τί 36
γὰρ ὠφελήσει τὸν ἄνθρωπον, ἐὰν κερδήσῃ τὸν κόσμον ὅλον καὶ
ζημιωθῇ τὴν ψυχὴν αὐτοῦ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς 37
ψυχῆς αὐτοῦ; ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ 38 πϛ/β
γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
ἐπαισχυνθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ
μετὰ τῶν ἀγγέλων τῶν ἁγίων. Καὶ ἔλεγεν αὐτοῖς, Ἀμὴν λέγω IX πζ/β
ὑμῖν ὅτι εἰσί τινες τῶν ὧδε ἑστηκότων, οἵτινες οὐ μὴ γεύσωνται
θανάτου ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν
δυνάμει.

Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν 2 ΚΕ'
Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν
κατ' ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν· καὶ τὰ 3
ἱμάτια αὐτοῦ ἐγένοντο στίλβοντα, λευκὰ λίαν ὡσεὶ χιών, οἷα κνα-
φεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι. καὶ ὤφθη αὐτοῖς Ἠλίας 4
σὺν Μωυσεῖ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. καὶ ἀποκριθεὶς ὁ 5
Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββί, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· καὶ
ποιήσωμεν σκηνὰς τρεῖς, σοὶ μίαν, καὶ Μωυσεῖ μίαν, καὶ Ἠλίᾳ
μίαν. Οὐ γὰρ ᾔδει τί λαλήσει ἦσαν γὰρ ἔκφοβοι. καὶ ἐγένετο 6
νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης, 7
Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε. Καὶ ἐξάπινα 8
περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ'
ἑαυτῶν. Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο 9
αὐτοῖς ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώ-
που ἐκ νεκρῶν ἀναστῇ. καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτούς, 10 πη/ι
συζητοῦντες τί ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι. καὶ ἐπηρώτων αὐτὸν 11 πθ/ϛ
λέγοντες, Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶ-
τον; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ἠλίας μὲν ἐλθὼν πρῶτον 12

36 om *τον* 1° K, 72, 116, 389, 1200, ϛ *ανθρωποσ* 389 *και ζημιωθη την ψυχην αυτου*] *την δε ψυχην αυτου ζημιωθη* 1200, 1780 **38** *εαν* 1200, 1478, 1546 **1** om *οτι* 1200 **2** om *τον* 2° et 3° 389, 1318, 1780 om *μονουσ* 389 **3** *εγενετο* 72, 114, 1478, ϛ om *στιλβοντα* 489 *ωσ* 116, ϛ *επι τησ γησ*] om 178; *επι την γην* 1318 *δυναται* + *ουτω* 116 **4** *και* 2° + *οι* 389 *συλλαλουν* K **5** om *και* 1° . . . . *ιησου* 1780 *τω ιησου*] *αυτω* 389 *ηλιαν* 1200 *μιαν* 3°] *μια* 1200 **6** *εμφοβοι* K, 389 **7** *νεφελησ* + *λεγουσα* 116, 1780, ϛ **8** om *ουκετι* 1313, 1318 om *μονον μεθ' εαυτων* 1313 *αλλα*] *ει μη* 389 **9** *διηγησωνται*] *ειπωσιν* 389 *των νεκρων* 1500 **10** *προσ αυτουσ* 1478 *εκ*] *εν* 1816 **12** *ελθων* + *ο θεσβιτησ* 72 *αποκαθιστα* 1079 *καθωσ*] *και πωσ* 72, 116, ϛ; *ωσ* 178 om *επι τον υιον* . . .

ἀποκαθιστᾷ πάντα· καθὼς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου
ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ. ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἠλίας 13
ἐλήλυθε, καὶ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται
ἐπ' αὐτόν.

Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς εἶδεν ὄχλον πολὺν περὶ αὐτούς, 14 ιι/ι
καὶ γραμματεῖς συζητοῦντας αὐτοῖς. καὶ εὐθέως πᾶς ὁ ὄχλος ἰδὼν 15
αὐτὸν ἐξεθαμβήθη, καὶ προστρέχοντες ἠσπάζοντο αὐτόν. καὶ ἐπη- 16
ρώτησε τοὺς γραμματεῖς, Τί συζητεῖτε πρὸς αὐτούς; Καὶ ἀπο- 17
κριθεὶς εἷς ἐκ τοῦ ὄχλου εἶπε, Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρός Κϛ
σε, ἔχοντα πνεῦμα ἄλαλον· καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ, ῥήσσει 18 ιια/β
αὐτόν, καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας αὐτοῦ καὶ ξηραίνεται·
καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν.
Ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει, Ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς 19
ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρός με.
Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν αὐτὸν εὐθέως τὸ πνεῦμα 20
ἐσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. Καὶ 21
ἐπηρώτησε τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν
αὐτῷ; Ὁ δὲ εἶπε, Παιδιόθεν· καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ ἔβαλε 22
καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι, βοήθησον
ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Εἰ δύνα- 23
σαι πιστεῦσαι· πάντα δυνατὰ τῷ πιστεύοντι. Καὶ εὐθέως κράξας 24
ὁ πατὴρ τοῦ παιδίου μετὰ δακρύων ἔλεγε, Πιστεύω, Κύριε, βοήθει
μου τῇ ἀπιστίᾳ. Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὁ ὄχλος, ἐπετί- 25
μησε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ, Τὸ πνεῦμα τὸ ἄλαλον
καὶ κωφόν, ἐγώ σοι ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς
εἰς αὐτόν. Καὶ κράξαν καὶ πολλὰ σπαράξαν αὐτὸν ἐξῆλθε· καὶ 26
ἐγένετο ὡσεὶ νεκρός, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν· ὁ δὲ 27
Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς ἤγειρεν αὐτόν, καὶ ἀνέστη.

Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων 28 ιβ/ι
αὐτὸν κατ' ἰδίαν, Διατί ἡμεῖς οὐκ ἐδυνήθημεν ἐκβαλεῖν αὐτό; Καὶ 29

13 γεγραπται 1780 **13** om και 1° 1200, 1318, 1478, 1546, 1816* om εν ϛ **14** om μαθητασ 1079* συζητουντεσ 114 **15** om ο 1780 **16** εαυτουσ 389, 1200 **18** αν 389, ϛ εκβαλωσιν αυτο 265 εκβαλλωσιν 72, 489, 652, 1219, 1318 **19** αυτοισ] om 389, 489; αυτω K, 116, ϛ εωσ ποτε ανεξομαι υμασ· εωσ ποτε προσ υμασ εσομαι 652* **20** om ευθεωσ 389 το πνευμα ευθεωσ 1500 **22** om και πολλακισ αυτον K το πυρ K 116, 1780 **23** + το ante ει 389, 1200, 1546, 1780, ϛ **24** ελεγε] ειπε 389 om κυριε 1500 **25** om vers 1546 επισυντρεχει] επισυναπτει 265 om ο ante οχλοσ K, 72, 116, 1313, 1816, ϛ εξ] απ 1816 **26** ωσ 1780 **27** αυτον 1°] αυτου 389; αυτῶν 1546 om και ανεστη 389 **28** διατι] οτι ϛ

εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν
προσευχῇ καὶ νηστείᾳ.
Καὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ 30 ϟγ
οὐκ ἤθελεν ἵνα τις γνῷ. ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν 31 β
αὐτοῖς, Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώ-
πων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς τῇ τρίτῃ ἡμέρᾳ ἀνα-
στήσεται. Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆ- 32
σαι.
Καὶ ἦλθεν εἰς Καπερναούμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα 33 ΚΖ'
αὐτούς, Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε; Οἱ δὲ ἐσιώπων· 34 ϟδ ι
πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων. καὶ καθίσας 35 ϟε
ἐφώνησε τοὺς δώδεκα καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, β
ἔσται πάντων ἔσχατος καὶ πάντων διάκονος. Καὶ λαβὼν παιδίον 36
ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐ-
τοῖς, Ὃς ἐὰν ἓν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, 37 ϟϛ
ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀπο- α
στείλαντά με.
Ἀπεκρίθη δὲ αὐτῷ Ἰωάννης λέγων, Διδάσκαλε, εἴδομέν τινα 38 ϟζ
τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν, καὶ η
ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν. Ὁ δὲ Ἰησοῦς εἶπε, Μὴ 39
κωλύετε αὐτόν. οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί
μου, καὶ δυνήσεται ταχὺ κακολογῆσαί με. ὃς γὰρ οὐκ ἔστι καθ' 40
ὑμῶν, ὑπὲρ ὑμῶν ἐστιν. ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν 41 ϟη
ὀνόματι ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν ϛ
μισθὸν αὐτοῦ. Καὶ ὃς ἐὰν σκανδαλίσῃ ἕνα τῶν μικρῶν τῶν πιστευό- 42 ϟθ
ντων εἰς ἐμέ, καλόν ἐστιν αὐτῷ μᾶλλον εἰ περίκειται λίθος μυλικὸς β
περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν. Καὶ 43 ρ
ϛ

31 και ελεγεν αυτοισ] λεγων 389   ανθρωπων] αμαρτωλων 1478   om αποκτανθεισ 389   **32** επερωτησαι αυτον 1200   **33** ηλθον 1346   ωσ εισ 1346   διελογιζεσθε προσ εαυτουσ 1200, 1318, 1478, 1546   διελογιζοντο 389   **34** διελεχθη Π*, 1079   om εν τη οδω 265, 1079, 1500   **35** om παντων εσχατωσ και 178*   **36** τω μεσω 1780   **37** εαν 2°] αν 178   εμε 2°] με 1200   om ουκ εμε et αλλα 1200   ου δεχετε εμε 1780   **38** om δε 389   ο ιωαννησ ϛ   ειδομεν] οιδαμεν 1200   τινα] + εν 1200, 1546; + επι 116, 1318   τα δαιμονια 178   om και εκωλυσαμεν . . . . ημιν 178*, 1816   om οτι ουκ ακολουθει ημιν 2° 389   **40** om γαρ 1816*   υμων 2°] ημων 1200   **41** om αν 72   τω ονοματι 389, 1200, 1318, 1546, ϛ   ονοματι + μου 72, 116, 389, 1200, 1318, 1478, 1546, 1780, ϛ   om οτι 1079   **42** εαν] αν Κ, ϛ   των 2°] τουτων 178   μαλλον αυτω 1200   λιθοσ μυλικοσ] μυλοσ ονικοσ 389

ἐὰν σκανδαλίζῃ σε ἡ χείρ σου, ἀπόκοψον αὐτήν· καλόν σοί ἐστι
κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν
εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, ὅπου ὁ σκώληξ αὐτῶν οὐ 44 ρα
τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ 45 ι
σε, ἀπόκοψον αὐτόν· καλὸν γάρ ἐστί σε εἰσελθεῖν εἰς τὴν ζωὴν
χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, εἰς τὸ
πῦρ τὸ ἄσβεστον, ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ 46
σβέννυται. καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· 47
καλόν σοί ἐστι μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ,
ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρὸς,
ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. Πᾶς 48, 49
γὰρ πυρὶ ἁλισθήσεται, καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται. καλὸν 50 ρβ
τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; β
ἔχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

Κἀκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας διὰ τοῦ X ργ
πέραν τοῦ Ἰορδάνου. καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν· ς
καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς. Καὶ προσελθόντες Φαρισαῖοι 2 ΚΗ'
ἐπηρώτησαν αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες
αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετείλατο Μωυσῆς; 3
Οἱ δὲ εἶπον, Μωυσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράψαι καὶ 4
ἀπολῦσαι. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς τὴν σκλη- 5
ροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· ἀπὸ δὲ ἀρχῆς 6
κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ θεός· ἕνεκεν τούτου 7
καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσ-
κολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς
σάρκα μίαν· ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία. ὃ οὖν ὁ θεὸς 8, 9
συνέζευξεν, ἄνθρωπος μὴ χωριζέτω. Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθη- 10 ρδ
ταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν. καὶ λέγει αὐτοῖς, 11 ι
Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ρε β

43 om *τασ* 389 **45** om *γαρ* 116, ς *εστιν σε*] *σοι εστιν* 116, 1200 *σε*] om 389, 1313; *σοι* 178, 1318, 1546, ς *εισ την ζωην εισελθειν* 389 om *τουσ* 389 *τουσ ποδασ τουσ δυο* 1780 **46** om vers 389 *πυρ* + *αυτων* 1313 **47** om *εστι* 72 **48** om vers 389 *πυρ αυτων* 1313 **49** *γαρ* + *αρτοσ* 1200, 1346 om *αλι* 178 **50** *αρτυθησεται* K *αλληλοισ*] *εαυτοισ* 1200 **1** *εισ*] *επι* 1318, 1478 om *δια του* 116 *οχλοι* + *πολλοι* 1780 *προσ αυτον οχλοι* 1346 **2** *οι φαρισαιοι* 1200, ς **6** *αρχην* 1478 **7** *μητερα* + *αυτου* 489, 1219 **8** *μια σαρξ* ς **9** *εζευξεν* 1200 *χωριζεσθω* 116 **10** om *περι του αυτου* K, 116 om *του* Π, 1200 **11** om *επ'αυτην* 1478

ἐπ' αὐτήν· καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ 12
ἄλλῳ, μοιχᾶται.
Καὶ προσέφερον αὐτῷ παιδία, ἵνα ἅψηται αὐτῶν· οἱ δὲ μαθηταὶ 13 ρϛ β
ἐπετίμων τοῖς προσφέρουσιν. ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε, καὶ 14
εἶπεν αὐτοῖς, Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, μὴ κωλύετε αὐτά·
τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ· ἀμὴν λέγω ὑμῖν, 15
ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ
εἰς αὐτήν. Καὶ ἐναγκαλισάμενος αὐτά, τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ 16
εὐλόγει αὐτά.
Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, ἰδού τις πλούσιος προσ- 17 ΚΘ'
δραμὼν καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτὸν, Διδάσκαλε ἀγαθὲ, ρζ β
τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω; Ὁ δὲ Ἰησοῦς εἶπεν 18
αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός. τὰς 19
ἐντολὰς οἶδας, Μὴ μοιχεύσῃς· μὴ φονεύσῃς· μὴ κλέψῃς· μὴ
ψευδομαρτυρήσῃς· τίμα τὸν πατέρα σου καὶ τὴν μητέρα. Ὁ δὲ 20
ἀποκριθεὶς εἶπεν Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου· τί
ἔτι ὑστερῶ; Ὁ δὲ ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν, καὶ εἶπεν αὐτῷ, 21 ρη β
Εἰ θέλεις τέλειος εἶναι, ἕν σε ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον
καὶ δὸς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει
μοι ἄρας τὸν σταυρόν. Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπού- 22 ρθ β
μενος· ἦν γὰρ ἔχων κτήματα πολλά. Καὶ περιβλεψάμενος ὁ 23
Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα
ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται. Οἱ δὲ μαθηταὶ 24
ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς
λέγει αὐτοῖς, Πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ χρήμασιν
εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν; εὐκοπώτερόν ἐστι κάμηλον 25

13 αυτων αψηται 1318 **14** προσ με + και 389, 1200, 1318, 1478, 1780, ϛ **16** τιθεισ] και επιτιθεισ 389 επ' αυτα] om 389; επ' αυτοισ 1318, 1546 ευλογησεν 1780 **17** εκπορευομενου δε (om και) 1079 om εισ οδον 389 om ιδου τισ πλουσιοσ ϛ προσδραμων + εισ ϛ om και γονυπετησασ αυτον 389 ποιησω] ποιησασ 389 om ινα 389 **19** om μη φονευσησ 1478* ψευδομαρτυρησησ + μη αποστερησησ 116, 1200, 1313, 1318, 1478, 1546, ϛ **20** ειπεν + αυτω διδασκαλε 116, ϛ om τι ετι υστερω ϛ ετι] om 1318; εστι 389 **21** δε + ιησουσ ϛ αυτω 2° + ετι 116 om ει θελεισ τελειοσ ειναι 116, ϛ om εν σοι υστερει 389 σε] σοι K, 114, 116, 178, 389, 1200, 1318, ϛ τοισ πτωχοισ ϛ **22** στυγνασασ] στυγναζων 1780 **24** μαθηται + αυτου 72 om αυτου 72 αποκριθεισ παλιν 1200, 1318, 1546, 1780 αποκριθεισ και λεγει αυτοισ παλιν 1478 αυτοισ + τεκνα 116, 1318, ϛ τοισ χρημασιν ϛ **25** om vers 1546 τησ τρυμαλιασ 1318, ϛ τησ ραφιδοσ 1200, 1318, ϛ διελθειν] εισελθειν 652, 1200,

διὰ τρυμαλιᾶς ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ
θεοῦ εἰσελθεῖν. Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς 26
ἑαυτούς, Καὶ τίς δύναται σωθῆναι; Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς 27
λέγει, Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ τῷ θεῷ· πάντα
γὰρ δυνατά ἐστι παρὰ τῷ θεῷ. Ἤρξατο δὲ ὁ Πέτρος λέγειν αὐτῷ, 28
Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι. Ἀποκριθεὶς 29 ρι
δὲ ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν, β
ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ
ἀγρούς, ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου, ἐὰν μὴ λάβῃ ἑκα- 30
τονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ ἀδελφοὺς καὶ
ἀδελφὰς καὶ πατέρα καὶ μητέρα καὶ τέκνα καὶ ἀγρούς, μετὰ διωγ-
μῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. πολλοὶ δὲ ἔσον- 31 ρια
ται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. β

Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα· καὶ ἦν προ- 32 ριβ
άγων αὐτοὺς ὁ Ἰησοῦς· καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβ- β
οῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ
μέλλοντα αὐτῷ συμβαίνειν, Ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, 33
καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμ-
ματεῦσι, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν
τοῖς ἔθνεσι, καὶ ἐμπαίξουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ 34
ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ
ἀναστήσεται.

Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης υἱοὶ Ζεβε- 35 Λ'
δαίου λέγοντες, Διδάσκαλε, θέλομεν ἵνα ὃ ἐάν σε αἰτήσωμεν ποιήσῃς ριγ
ἡμῖν. Ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετε ποιῆσαί με ὑμῖν; Οἱ δὲ εἶπον 36 ς
αὐτῷ, Δὸς ἡμῖν ἵνα εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου καθί- 37
σωμεν ἐν τῇ δόξῃ σου. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἴδατε τί 38
αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα

1546, 1780, ς om την K **26** om λεγοντεσ 389 προσ εαυτουσ λεγοντεσ 1816 **27** αυτοισ] αυτω 1219 om τω 1° 389 om παντα γαρ . . . . θεω 389, 1318 **28** και ηρξατο ς δε] ουν 389 σοι] σου K **29** και αποκριθεισ 1318, 1546 om δε 114 om η μητερα 1780 om ενεκεν 2° 389, 1318, 1780, ς **30** εαν] οσ ου 389 om νυν 178, 389 om οικιασ . . . . διωγμων 389 και πατερα και μητερα] και μητερασ 389, ς; + και γυναικα 1200, 1478 **31** οι ante εσχατοι 2° 1318, ς **32** om εν τη οδω K* αυτουσ] αυτοισ 1200, 1346*, 1780 om και ακολουθουντεσ εφοβουντο K 265, 1546, 1780 **33** παραδιδοται K τοισ γραμματευσι ς αυτον 1°] αυτω 1200 **34** αυτω 1°] αυτον 1200, 1780 αυτω 2°] αυτον 1816 **35** προπορευονται 1318, 1346 οι υιοι 1318, 1478, 1546, ς om σε 389, 1200, 1780, 1816, ς **37** om σου 1° 652 om σου 2° 72, 389

ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; Οἱ δὲ εἶπον αὐτῷ, Δυνάμεθα. Ὁ 39
δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω πίεσθε, καὶ τὸ
βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ 40
δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμα-
σται. Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου 41 ριδ
καὶ Ἰωάννου. ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς, 42 β
Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν·
καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτως δὲ 43
ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται
ὑμῶν διάκονος· καὶ ὃς ἐὰν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάν- 44
των δοῦλος· καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, 45 ριε
ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. δ

Καὶ ἔρχονται εἰς Ἱεριχώ· καὶ ἐκπορευομένου αὐτοῦ ἀπὸ 46 ΛΑ'
Ἱεριχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ, υἱὸς Τιμαίου ρις
Βαρτίμαιος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν. καὶ 47 β
ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο κράζειν καὶ λέγειν,
Ὁ υἱὸς Δαβὶδ Ἰησοῦ, ἐλέησόν με. Καὶ ἐπετίμων αὐτῷ πολλοί, ἵνα 48
σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν, Υἱὲ Δαβίδ, ἐλέησόν με.
Καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν 49
τυφλόν, λέγοντες αὐτῷ, Θάρσει, ἔγειρε, φωνεῖ σε. Ὁ δὲ ἀποβαλὼν 50
τὸ ἱμάτιον αὐτοῦ ἀναστὰς ἦλθε πρὸς τὸν Ἰησοῦν· καὶ ἀποκριθεὶς 51
ὁ Ἰησοῦς λέγει αὐτῷ Τί σοι θέλεις ποιήσω; Ὁ δὲ τυφλὸς εἶπεν
αὐτῷ, Ῥαββουνί, ἵνα ἀναβλέψω. Ὁ δὲ Ἰησοῦς λέγει αὐτῷ, 52
Ὕπαγε, ἡ πίστις σου σέσωκέ σε. Καὶ εὐθέως ἀνέβλεψε, καὶ ἠκολού-
θει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.

Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθφαγὴ καὶ Βηθανίαν XI ΛΒ' ριζ β

39 om οι δε ειπον . . . βαπτισθησεσθε 1546* ειπον] λεγουσιν 1780 om αυτω 389 om ιησουσ 116 **40** ευωνυμων + μου 116, ς **41** ιωαννου και ιακωβου 265 **42** om προσκαλεσαμενοσ αυτουσ 389 κατακυριευσουσιν 1478 om αυτων 2° 389 **43** οσ εαν] ο εαν 116 διακονοσ υμων ς **44** αν ς om υμων 1346* γενεσθαι υμων 265 **46** om και 1° 652 om απο . . . αυτου 2° 1546 om και των . . . ικανου 389 ο υιοσ 489, 1219 **47** om ιησουσ 389 ο υιοσ] υιοσ K **48** αυτω] αυτον 389 om πολλοι 389 **49** αυτον] αυτω 1200, 1546 **51** om αποκριθεισ 389 λεγει αυτω ο ιησουσ 389, ς λεγει] ειπεν 1346 om τι σοι θελεισ . . . **52** λεγει αυτω 1780 τι θελεισ ποιησω σοι 1200, 1318, 1780, ς ραββονι ς; ραβοννι 265; ραβουνι 72, 389 **52** om δε 1500 λεγει] ειπεν 1200, 1318, 1478, 1546, ς ηκολουθησε 1200, 1318 om εν τη οδω 389 **1** ηγγισαν 389 βηθσφαγη 116, 1200, 1318, 1346, 1816 om βηθφαγη και 389

πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ 2
λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν· καὶ
εὐθέως εἰσπορευόμενοι εἰς αὐτὴν εὑρήσετε πῶλον δεδεμένον, ἐφʼ ὃν
οὔπω οὐδεὶς ἀνθρώπων κεκάθηκε· λύσαντες αὐτὸν ἀγάγετε· καὶ ἐάν 3
τις ὑμῖν εἴπῃ, Τί ποιεῖτε; τοῦτο εἴπατε, Ὅτι ὁ κύριος αὐτοῦ χρείαν
ἔχει· καὶ εὐθέως αὐτὸν ἀποστελεῖ ὧδε. Ἀπῆλθον δὲ καὶ εὗρον 4 *ριη*
πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν *β*
αὐτόν. καί τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε 5
λύοντες τὸν πῶλον; Οἱ δὲ εἶπαν αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς· 6
καὶ ἀφῆκαν αὐτούς. καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ 7
ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπʼ αὐτῷ. πολλοὶ 8
δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν ἐν τῇ ὁδῷ· ἄλλοι στιβάδας ἔκοπτον
ἐκ τῶν δένδρων καὶ ἐστρώννυον ἐν τῇ ὁδῷ· καὶ οἱ προάγοντες καὶ οἱ 9 *ριθ*
ἀκολουθοῦντες ἔκραζον λέγοντες, Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος *α*
ἐν ὀνόματι Κυρίου· καὶ εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι 10
Κυρίου, τοῦ πατρὸς ἡμῶν Δαβίδ· Ὡσαννὰ ἐν τοῖς ὑψίστοις. Καὶ 11 *ρκ*
εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς καὶ εἰς τὸ ἱερόν· καὶ περιβλε- *ς*
ψάμενος πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν
μετὰ τῶν δώδεκα.

Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπείνασε, 12 ΛΓʹ
καὶ ἰδὼν συκῆν μίαν μακρόθεν ἔχουσαν φύλλα ἦλθεν εἰ ἄρα τι εὑ- 13
ρήσει ἐν αὐτῇ· καὶ ἐλθὼν ἐπʼ αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ
γὰρ ἦν καιρὸς σύκων. καὶ ἀποκριθεὶς εἶπεν αὐτῇ, Μηκέτι ἐκ σοῦ 14
εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι. Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.
Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερὸν 15 *ρκα*
ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ *α*

2 *κωμην*] *πολιν* 1200, 1318, 1478, 1546 *απεναντι* 178, 1780 *δεδεμενην* 1200 om *ουπω* ϛ *εκαθικε* 114 **3** om *ποιειτε τουτο* 389 *ειπατε* + *αυτω* 1780 om *και ευθεωσ αυτον αποστελει ωδε* 389 *αποστελλει* K, 116, 1200, 1318, 1478, 1546, 1780 **4** *τον πωλον* 72, 116, 1780, ϛ **6** *ειπον* K, 114, 116, 389, 489, 652, 1200, 1318, 1346, 1478, 1546, 1780, ϛ *ενετειλατο* + *αυτοισ* 116 om *και αφηκαν αυτουσ*, 389 **7** *εαυτων* 389 **8** *πολλοι*] *αλλοι* 389 *αυτων*] *αυτου* K *εισ την οδον* 1° ϛ *εισ την οδον* 2° ϛ om *αλλοι . . . οδω* 389, 1816* *αλλοι* + *δε* K, 116, 389, 1200, 1313, 1816 ϛ **9** om *ευλογημενοσ* . . . . **10** *ωσαννα* 1313 **10** om *και* 389, 1200, ϛ *η ερχομενη . . . δαβιδ*] *η βασιλεια του πατροσ ημων δαβιδ* 1780 **11** *ο ιησουσ*] *οσ* 265 om *και* 2° 389, 1816 om *εισ βηθανιαν* 389 **13** om *μιαν* 116, ϛ om *ηλθεν ει αρα . . . . φυλλα* 1780 *ευρησει τι* 116, 1780, ϛ *εν αυτη ευρησει* 1200, 1318, 1546 *φυλλα* 2° + *μονον* 389 **14** *αποκριθεισ* + *ο ιησουσ* 116, ϛ *καρπον εισ τον αιωνα μηδεισ φαγοι* 1780 *ηκουσαν* 72, 178, 652, 1313 **15** om *τουσ* 2° 389, 1200, 1478, 1546, ϛ om *των κολλυβιστων και τασ καθεδρασ* 1780

ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν
πωλούντων τὰς περιστερὰς κατέστρεψε· καὶ οὐκ ἤφιεν ἵνα τις 16
διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ· καὶ ἐδίδασκε λέγων αὐτοῖς, Οὐ 17
γέγραπται, Ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι
τοῖς ἔθνεσιν; ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν. Καὶ 18 ρκβ α
ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ ἐζήτουν πῶς αὐτὸν
ἀπολέσωσιν· ἐφοβοῦντο γάρ· ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ
διδαχῇ αὐτοῦ.

Καὶ ὅταν ὀψὲ ἐγένετο, ἐξεπορεύοντο ἔξω τῆς πόλεως. Καὶ 19, 20 ρκγ ι
πρωῒ παραπορευόμενοι εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν· καὶ 21
ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ, Ῥαββί, ἴδε ἡ συκῆ ἣν κατηράσω
ἐξήρανται. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, Ἔχετε πίστιν 22 ρκδ ς
θεοῦ· ἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ἄρθητι 23
καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ,
ἀλλὰ πιστεύσει ὅτι ἃ λέγει γίνεται, ἔσται αὐτῷ ὃ ἐὰν εἴπῃ. διὰ 24 ρκε δ
τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἐὰν προσευχόμενοι αἰτεῖσθε, πιστεύ-
ετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν. Καὶ ὅταν στήκητε προσευχό- 25 ΛΔʹ ρκς ς
μενοι, ἀφίετε εἴτι ἔχετε κατά τινος, ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς
οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν· εἰ δὲ ὑμεῖς οὐκ ἀφίετε, 26
οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περι- 27 ΛΕʹ ρκζ β
πατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμ-
ματεῖς καὶ οἱ πρεσβύτεροι, καὶ λέγουσιν αὐτῷ, Ἐν ποίᾳ ἐξουσίᾳ 28
ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν ἵνα ταῦτα
ποιῇς; Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἐπερωτήσω κἀγὼ 29
ὑμᾶς ἕνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ

16 ηφιεν] ηφικεν 1780 **17** αυτοισ λεγων 1318 om ου 389 εποιησατε αυτον K, 116, 389, 1200, ς **18** οι γραμματεισ και οι αρχιερεισ ς γραμματεισ + του λαου 1780 απολεσουσιν K, 72, 114, 1478, ς γαρ + αυτον ς εξεπλησσοντο 389 **19** οτε 116, 1200, ς εξεπορευετο 116, 1200, ς; επορευοντο 1816* **20** πορευομενοι 72 **21** εξηραται 1318, 1816 **22** om ο ς **23** om γαρ 389 **24** αν 72, 116, 1816, ς om αιτεισθε . . . . **25** προσευχομενοι 178 **25** om ινα 1346* ημων 1° et 2° 1200 ημιν 1200 om τοισ K om αφη . . . **26** ουρανοισ 265 **26** om υμων 1° 1478 τοισ ουρανοισ 265, 1318, ς αφησει] αφη 1200 ad fin add λεγω δε υμιν· αιτειτε και δοθησεται υμιν· ζητειτε και ευρησετε· κρουετε και ανοιγησεται υμιν. πασ γαρ ο αιτων λαμβανει· και ο ζητων ευρισκει· και τω κρουοντι ανοιγησεται 1318, 1546 (in marg 178, 1200, 1816) **27** και οι πρεσβυτεροι και οι γραμματεισ 1780 **28** σοι] σου 1816 ταυτην την εξουσιαν 1478 εδωκεν την εξουσιαν ταυτην 389, 1780 om ινα ταυτα ποιησ 389 **29** om αποκριθεισ 265 υμασ καγω 178, 1200, 1478, ς και εγω ερω 1816 om και ερω . . . . **30** μοι 265*

ταῦτα ποιῶ. Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; 30
ἀποκρίθητέ μοι. Καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες, Ἐὰν 31
εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ἀλλ' 32
εἴπωμεν, Ἐξ ἀνθρώπων; ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον
τὸν Ἰωάννην ὅτι ὄντως προφήτης ἦν. καὶ ἀποκριθέντες λέγουσι τῷ 33
Ἰησοῦ, Οὐκ οἴδαμεν. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς,
Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν, Ἀμπελῶνα ἐφύ- XII Λϛ' ρκη β
τευσεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν καὶ ὤρυξεν ὑπολήνιον καὶ
ᾠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε.
καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς δοῦλον τῷ καιρῷ, ἵνα παρὰ τῶν 2
γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος· οἱ δὲ λαβόντες 3
αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. καὶ πάλιν ἀπέστειλε πρὸς 4
αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον λιθοβολήσαντες ἐκεφαλαίωσαν,
καὶ ἀπέστειλαν ἠτιμωμένον. καὶ πάλιν ἄλλον ἀπέστειλε· κἀκεῖ- 5
νον ἀπέκτειναν· καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ
ἀποκτένοντες. ἔτι οὖν ἕνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλε 6
καὶ αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων, Ὅτι ἐντραπήσονται τὸν
υἱόν μου. ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτοὺς, Ὅτι οὗτός ἐστιν 7
ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρο-
νομία. καὶ λαβόντες αὐτὸν ἀπέκτειναν καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ 8
ἀμπελῶνος. τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται 9
καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. Οὐδὲ 10
τὴν γραφὴν ταύτην ἀνέγνωτε; Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομ-
οῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο 11
αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. Καὶ ἐζήτουν αὐτὸν 12 ρκθ α

31 ελογιζοντο 1478, ϛ om ουν 1200, 1780 **32** αλλ] εαν 389; αλλ'εαν 1318, 1546, ϛ οτι οντωσ προφητησ ην] προφητην 389 om οντωσ 1318 **33** ο ιησουσ αποκριθεισ 116, 1546, ϛ om και αποκριθεισ 389 om ο ιησουσ 1200, 1318 λεγει αυτοισ ο ιησουσ 389 λεγω εγω 1780 υμιν λεγω 265 **1** om πυργον . . . απεδημησε 1200 εξεδετο K **2** τω καιρω δουλον 1318, 1780, ϛ τω] εν 1200 των γεωργων] αυτων 389 **4** om παλιν 652 **5** om και 1° 389 απεσ-τειλεν αλλον 389 τουσ—τουσ] ουσ—ουσ 1546 αποκτεινοντεσ ϛ; αποκτεννοντεσ 72, 114, 116, 178, 265, 389, 1079, 1200, 1219, 1313, 1500 **6** om εσχατον 72, 178, 652 προσ αυτουσ εσχατον K, 116, 1200, 1313, 1318, 1546, ϛ om οτι 389 **7** ειπον προσ εαυτουσ] θεασαμενοι αυτον ερχομενον προσ αυτουσ ειπον 652 (εαυτουσ), 1200, 1318 om προσ εαυτουσ 1546 αυτουσ 1313, 1780 **8** om αυτον 2° K, 72, 114, 116, 1318, 1478, 1816, ϛ **9** γεωργουσ + εκεινουσ 1200, 1318, 1546 **10** ανεγνωτε] οιδατε 178 **11** ημων] υμων 1780

κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐ-
τοὺς τὴν παραβολὴν εἶπε· καὶ ἀφέντες αὐτὸν ἀπῆλθον.
Καὶ ἀποστέλλουσι πρὸς αὐτόν τινας τῶν Φαρισαίων καὶ τῶν 13 ΑΖ'
Ἡρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ. οἱ δὲ ἐλθόντες λέγουσιν 14 ρλ β
αὐτῷ, Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ
οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀλη-
θείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις, ἔξεστι κῆνσον Καίσαρι δοῦναι ἢ
οὔ; δῶμεν, ἢ μὴ δῶμεν; Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν 15
αὐτοῖς, Τί με πειράζετε; φέρετέ μοι δηνάριον, ἵνα ἴδω. Οἱ δὲ 16
ἤνεγκαν. Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;
Οἱ δὲ εἶπον αὐτῷ, Καίσαρος. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν 17
αὐτοῖς, Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ.
Καὶ ἐθαύμασαν ἐπ' αὐτῷ.
Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν ἀνά- 18
στασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Διδάσκαλε, 19
Μωυσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ κατα-
λίπῃ γυναῖκα καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν
γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. ἑπτὰ 20
ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ
ἀφῆκε σπέρμα· καὶ ὁ δεύτερος ἔλαβεν αὐτὴν, καὶ ἀπέθανε, καὶ οὐδὲ 21
αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως· καὶ ἔλαβον αὐτὴν οἱ 22
ἑπτὰ καὶ οὐκ ἀφῆκαν σπέρμα. ἔσχατον πάντων ἀπέθανε καὶ ἡ
γυνή. ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος αὐτῶν ἔσται 23
γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. Καὶ ἀποκριθεὶς ὁ Ἰη- 24
σοῦς εἶπεν αὐτοῖς, Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς
μηδὲ τὴν δύναμιν τοῦ θεοῦ; ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε 25
γαμοῦσιν οὔτε γαμίσκονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς.

12 *παραβολην* + *ταυτην* 1200 **13** om *και* 2° 178 **14** *μελλει* 389, 1200 *ανθρωπου* K, 116 *διδασκεισ* + *ειπον ουν ημιν* 652 *εξεστιν* + *ουν* 1079 *δουναι κηνσον καισαρι* 1200; *καισαρι δουναι κηνσον* 1780 om *δωμεν η μη δωμεν* 1346* **17** *και αποκριθεισ ο ιησουσ*] *ο δε* 389 *ειπεν*] *λεγει* 1478 *αποδοτε* + *ουν* 389, 1200, 1318 *τω καισαρι* 265 om *και εθαυμασαν επ' αυτω* 389 **18** *μη ειναι αναστασιν* 389 **19** *τινοσ*] *τισ* 1816 om *ινα* 116 **20** *επτα* + *ουν* 389 **21** *αυτοσ*] *ουτοσ* 389 **22** *και ελαβον . . . . γυνη*] *οι γαρ επτα εσχον αυτην γυναικα* 1780 *αφηκεν* 389 *εσχατη* 116, ϛ; *εσχατον*] + *δε* 489; + *ουν* 1318 **23** om *ουν* 1318 om *οταν αναστωσιν* 389 *αυτων*] *των επτα* 1478 **24** om *ου* 389 **25** *οτε* 389 *γαμωσιν* 389, 652 *εκγαμισκονται* 1200 *αγγελοι*] + *οι* 116, ϛ; + *θεου* 1780

περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ 26
Μωυσέως *ἐπὶ τοῦ βάτου, ὡς εἶπεν αὐτῷ ὁ θεὸς λέγων,* Ἐγὼ ὁ θεὸς
Ἀβραὰμ *καὶ ὁ θεὸς* Ἰσαὰκ *καὶ ὁ θεὸς* Ἰακώβ; Οὐκ ἔστιν θεὸς 27
νεκρῶν, ἀλλὰ ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε.

Καὶ *προσελθὼν εἷς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούν-* 28 ΛΘ' ρλα
των, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτόν, Ποία ς
ἐστὶ πρώτη πάντων ἐντολή; Ὁ *δὲ* Ἰησοῦς *ἀπεκρίθη αὐτῷ,* Ὅτι 29
πρώτη πάντων ἐντολή, Ἄκουε, Ἰσραήλ, Κύριος *ὁ θεὸς ἡμῶν*
Κύριος *εἷς ἐστι· καὶ ἀγαπήσεις* Κύριον *τὸν θεόν σου ἐξ ὅλης τῆς* 30
καρδίας σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου.
αὕτη πρώτη πάντων ἐντολή. καὶ δευτέρα ὁμοία, αὕτη, Ἀγαπήσεις 31
τὸν πλησίον σου ὡς σεαυτόν. Μείζων *τούτων ἄλλη ἐντολὴ οὐκ*
ἔστι. Καὶ *εἶπεν αὐτῷ ὁ γραμματεύς,* Καλῶς, *διδάσκαλε, ἐπ'* 32 ρλβ ι
ἀληθείας εἶπας, ὅτι εἷς ἐστι, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ· καὶ 33
τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως
καὶ ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν
πλησίον ὡς ἑαυτόν, πλεῖόν ἐστι πάντων τῶν ὁλοκαυτωμάτων καὶ
θυσιῶν. Καὶ *ὁ* Ἰησοῦς *ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν* 34 ρλγ
αὐτῷ, Οὐ *μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ θεοῦ.* Καὶ *οὐδεὶς* β
οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

Καὶ *ἀποκριθεὶς ὁ* Ἰησοῦς *ἔλεγε διδάσκων ἐν τῷ ἱερῷ,* Πῶς 35 Μ'
λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς *υἱός ἐστι* Δαβίδ; *αὐτὸς γὰρ* 36 ρλδ β.
Δαβὶδ *εἶπεν ἐν* Πνεύματι Ἁγίῳ, Λέγει *ὁ* Κύριος *τῷ κυρίῳ μου,*
Κάθου *ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν*
ποδῶν σου. Αὐτὸς *οὖν* Δαβὶδ *λέγει αὐτὸν κύριον· καὶ πόθεν υἱὸς* 37
αὐτοῦ ἐστι; Καὶ *ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.*

26 *τησ βατου* 389, 489, 1219, 1780, ς   om *και* 1° 178   **27** *ο θεοσ* 116, 1200, 1318, 1546, ς   *θεοσ* + *θεοσ* 1200   *αλλα* + *θεοσ* 116, 1318, 1478, 1546, ς   *πολυ*] om 389; *πολλα* 652   **28** *ακουσαι* K, 116   om *αυτοισ* 72, 178, 652, 1313   om *εστι* 1346*   *πασων* 72, ς   **29** om *οτι* 72, 265, 1079   *παντων εντολη*] *πασων των εντολων* ς   *ημων*] *σου* 1200, 1318, 1346   **30** *καρδιασ σου* + *και εξ ολησ τησ ψυχησ σου* 116, 1200, 1318, 1478, 1546, 1780, ς   om *παντων* ς   **31** om *και* 389, 1780   *σεαυτον*] *εαυτον* Π, 652, 1200   **32** *εστι* + *θεοσ* 116, 1780, ς   **33** om *και* 2° . . . . *συνεσεωσ* 389   *σεαυτον* 1318, 1478   om *εστιν* 1200, 1780   om *παντων* 1780   *των θυσιων* 116, 1780, ς   **34** *ο δε ιησουσ* 389   **35** *εν τω ιερω διδασκων* 72, 178, 652, 1313   om *ο* ante *χριστοσ* 489   *του δαβιδ* 116, 1200   **36** *τω πνευματι τω αγιω* ς   *λεγει*] *ειπεν* 389, 1200, ς   **37** om *αυτοσ . . . κυριον* 389   *και ποθεν*] *ποθεν ουν* 389   *υιοσ αυτου*] *υιοσ δαβιδ* 389; *αυτου υιοσ* 1546   om *ο* 1313, 1780   *και ο πολυσ οχλοσ*] *ο δε οχλοσ* 389

Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, Βλέπετε ἀπὸ τῶν γραμ- 38 ρλε β
ματέων τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμοὺς ἐν
ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρω- 39
τοκλισίας ἐν τοῖς δείπνοις· οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν, 40 ρλϛ η
καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήψονται περισσότερον
κρῖμα.

Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου ἐθεώρει 41 ΜΑʹ
πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πολλοὶ
πλούσιοι ἔβαλον πολλά· καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλε λεπτὰ 42
δύο, ὅ ἐστι κοδράντης. καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ 43
εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον
πάντων βέβληκε τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον· πάντες γὰρ 44
ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως
αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἷς τῶν XIII ρλζ β
μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκο-
δομαί. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς 2
μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθον, ὃς οὐ μὴ κατα-
λυθῇ. Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ 3 ΜΒʹ
ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης ρλη β
καὶ Ἀνδρέας, Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν 4
μέλλῃ ταῦτα πάντα συντελεῖσθαι; Ὁ δὲ Ἰησοῦς ἀποκριθεὶς 5
αὐτοῖς ἤρξατο λέγειν, Βλέπετε μή τις ὑμᾶς πλανήσῃ. πολλοὶ γὰρ 6
ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ὅτι ἐγώ εἰμι, καὶ πολ-
λοὺς πλανήσουσιν. ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, 7
μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι· ἀλλ' οὔπω τὸ τέλος. Ἐγερθή- 8
σεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται

38 *αυτοισ*] *αυτουσ* 1780, 1816 om *εν τη διδαχη αυτου* 389 *γραμματεων* + *και* 1780 add *φιλουντων* ante *ασπασμουσ* 1200, 1318, 1546 **39** *και πρωτοκλισιασ εν τοισ δειπνοισ και πρωτοκαθεδριασ εν ταισ συναγωγαισ* 116 *πρωτοκαθεδριαισ* 1546, 1816 **41** *βαλλει . . . . πολλα*] *εβαλεν εν αυτω πολλα* 389 *εν τω γαζοφυλακιω* 1780 *εβαλλον* K, 72, 116, 1200, 1313, 1318, 1816, ϛ **42** *εβαλλεν* K **43** *ειπεν*] *λεγει* ϛ *βεβληκε*] *εβαλεν* 178 om *των βαλλοντων* 389 *βαλοντων* 116, 1318, 1346, 1816, ϛ **44** *εβαλλον* 1780, 1816 *εβαλλεν* 1816 **1** *εισ* + *εκ* 1546 *αι οικοδομαι* 1313 **2** *ο ιησουσ αποκριθεισ* ϛ om *οικοδομασ* 265 *λιθον*] *λιθω* K, 116, 1478, ϛ; *λιθου* 1200, 1313, 1318, 1546 **3** *ιερου*] *ορου* K *επηρωτα* 1200 om *κατ'ιδιαν* 1200 *πετροσ . . . . ανδρεασ*] *οι μαθηται αυτου* 389 *ιωαννησ και ιακωβοσ* 1200 **4** om *ταυτα* 2° 1780 *παντα ταυτα* 1478, ϛ *συντελεισθαι παντα* 1318 **5** om *αυτοισ* 389 *λεγειν* + *αυτοισ* 1546

σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ ταραχαί· ἀρχὴ ὠδίνων 9
ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτούς· παραδώσουσι γὰρ ὑμᾶς εἰς ρλθ α
συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων δὲ καὶ
βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς· καὶ εἰς 10 ρμ ς
πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον. ὅταν δὲ 11 ρμα β
ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, μηδὲ
μελετᾶτε· ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε·
οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ Ἅγιον.
παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ 12
ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς· καὶ 13
ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς
τέλος, οὗτος σωθήσεται.

Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν ὑπὸ 14 ρμβ ς
Δανιὴλ τοῦ προφήτου, ἑστὸς ὅπου οὐ δεῖ (ὁ ἀναγινώσκων νοείτω)
τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· ὁ δὲ ἐπὶ τοῦ δώματος 15 ρμγ β
μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω τι ἆραι ἐκ τῆς οἰκίας
αὐτοῦ· καὶ ὁ εἰς τὸν ἀγρὸν ὢν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἆραι 16
τὸ ἱμάτιον αὐτοῦ. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλα- 17 ρμδ β
ζούσαις ἐν ἐκείναις ταῖς ἡμέραις. προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ 18 ρμε ς
φυγὴ ὑμῶν χειμῶνος. ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις, οἵα 19
οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ θεὸς ἕως τοῦ ρμς β
νῦν, καὶ οὐ μὴ γένηται. καὶ εἰ μὴ Κύριος ἐκολόβωσε τὰς ἡμέρας, 20 ρμζ ς
οὐκ ἂν ἐσώθη πᾶσα σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο
ἐκολόβωσε τὰς ἡμέρας. Καὶ τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ ὧδε ὁ 21 ρμη β
Χριστός, ἢ ἰδοὺ ἐκεῖ, μὴ πιστεύσητε· ἐγερθήσονται γὰρ ψευδόχρι- 22 ρμθ ς
στοι καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα καὶ τέρατα πρὸς τὸ
ἀποπλανᾶν, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς. ὑμεῖς δὲ βλέπετε· ἰδοὺ 23

8 om *και εσονται* 2° 389 **9** *αρχαι* 72, 114, 116, 1200, 1478, 1546, ς om *δαρησεσθε* 389 om *και επι . . . . σταθησεσθε* 1079 om *δε* 2° 116, 1079, 1500, ς **11** *αγαγωσιν* 1200, ς *μεριμνατε* 389, 652, 1200, 1478, 1546 *υμεισ εστε* 389, 1200, 1318 **14** *υπο*] *δια* 1200 *οπου ου δει*] *εν τοπω αγιω* 1478 **15** *αραι τι* 116, 389, 489, 1200, 1318, 1478, 1546, ς om *αυτου* 1200* **16** om *εισ τα* 1780, 1816* **18** *χειμωνοσ* + *η εν σαββατω* 1200, 1318, 1546 **19** om *γαρ* 1546 om *τοιαυτη* 389, 1200, 1318 om *ησ εκτισεν ο θεοσ* 265, 389 *και ου μη*] *ουδ'ου μη* 389 **20** *κυριοσ εκολοβωσε τασ ημερασ*] *εκολοβωθησαν αι ημεραι* 389 *ημερασ* 1° + *εκεινασ* 1780 **21** om *και* 1° 389 *υμιν*] *ημιν* 1478 om *η* 1780 *εκει* + *ο χριστοσ* 1780 **23** om *υμεισ δε βλεπετε* 389 *απαντα*] om 389; *παντα* 114, 116, 1200, 1816, ς

προείρηκα ὑμῖν ἅπαντα. Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν 24 ρν
θλῖψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ β
φέγγος αὐτῆς, καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες 25
καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. καὶ τότε ὄψο- 26 ρνα β
νται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως
καὶ δόξης πολλῆς. καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ 27
ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ'
ἄκρου τῆς γῆς ἕως ἄκρου τοῦ οὐρανοῦ.

Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος 28
αὐτῆς γένηται ἁπαλὸς καὶ ἐκφυῇ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ
θέρος· οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι 29
ἐγγύς ἐστιν ἐπὶ θύραις. Ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ 30
γενεὰ αὕτη μέχρις οὗ πάντα ταῦτα γένηται. ὁ οὐρανὸς καὶ ἡ γῆ 31
παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ 32 ΜΓ' ρνβ
ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. ς

Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε 33 ρνγ
ὁ καιρός ἐστιν. ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ, 34 ς
καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἑκάστῳ τὸ ἔργον αὐτοῦ, ρνδ β
καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ· γρηγορεῖτε οὖν· οὐκ 35 ρνε
οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὀψέ, ἢ μεσονυκτίου, ἢ β
ἀλεκτοροφωνίας, ἢ πρωΐ· μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας. 36
ὃ δὲ ὑμῖν λέγω, πᾶσι λέγω, Γρηγορεῖτε. 37

Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν XIV ρνς α
οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ρνζ

24 *εκεινην*] *των ημερων εκεινων* 178, 1200, 1318, 1546 om *αυτησ* 1200 **25** *του ουρανου εσονται εκπιπτοντεσ* K, 116, ς *πεσουνται εκ του ουρανου* 389 om *εσονται* 178 om *αι* 2° 1780 *αι εν τοισ ουρανοισ*] *των ουρανων* K, 389 **26** *δυναμεωσ πολλησ και δοξησ* K, 116, ς **27** om *τησ* K, ς *ακρου* 2°] *ακρων* 1200 om *του* K, 116, 1200, 1318, ς **28** om *ηδη* 1478 *αυτησ ηδη ο κλαδοσ* K, 116, 1546, ς; *ηδη αυτησ ο κλαδοσ* 1318 *απαλοσ γενηται* K, 116, 1200, 1318, 1478, 1546, ς *τα φυλλα εκφυη* 389 *θεροσ*] *τελοσ* K ad fin add *εστιν* K, 116, 489, ς **29** *ταυτα ιδητε* K, 116, ς **30** om *οτι* 1780 *μεχρισ ου*] *εωσ αν* 389 *ταυτα παντα* 1780 om *ταυτα* 389 **31** *παρελευσεται* 652 **32** *η*] *και* 389, 1780, 1816, ς om *τησ* 2° 1318, 1780, 1816 *οι εν ουρανω*] *του θεου* 389, 1780; *εν ουρανω* 1546 *τω ουρανω* 72 *ουρανοισ* 116 om *ουδε* 2° . . . . *πατηρ* 389 **34** om *την* 2° 1780 **36** *εξελθων* 652, 1780 **37** *ο*] *α* 72, 116, 389, 652, 1478, 1780, ς *λεγω υμιν* 1816 **1** *πωσ*] *το πωσ* 1200

ἀποκτείνωσιν· ἔλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται 2 ς
τοῦ λαοῦ. Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ 3 ΜΔ'
λεπροῦ, κατακειμένου αὐτοῦ ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου ρνη
νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸν ἀλάβαστρον α
κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς. ἦσαν δέ τινες ἀγανακτοῦντες 4
πρὸς ἑαυτοὺς καὶ λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέ-
γονεν; ἐδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω τριακοσίων 5
δηναρίων καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ. Ὁ δὲ 6
Ἰησοῦς εἶπεν, Ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν
ἔργον εἰργάσατο ἐν ἐμοί. πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' 7
ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ
πάντοτε ἔχετε. ὃ ἔσχεν αὕτη, ἐποίησε· προέλαβε μυρίσαι μου τὸ 8 ρνθ
σῶμα εἰς τὸν ἐνταφιασμόν. ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ 9 δ
τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαλη-
θήσεται εἰς μνημόσυνον αὐτῆς. Καὶ Ἰούδας ὁ Ἰσκαριώτης, εἷς τῶν 10 ρξ
δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῷ αὐτὸν αὐτοῖς· οἱ 11 β
δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύρια δοῦναι·
καὶ ἐζήτει πῶς εὐκαίρως αὐτὸν παραδῷ.

Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθυον, λέγουσιν 12 ΜΕ'
αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἑτοιμάσωμεν ἵνα
φάγῃς τὸ πάσχα; Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ 13
λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν πόλιν· καὶ ἀπαντήσει ὑμῖν ἄνθρω-
πος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ, καὶ ὅπου 14
ἂν εἰσέλθῃ εἴπατε τῷ οἰκοδεσπότῃ, Ὅτι ὁ διδάσκαλος λέγει, Ποῦ
ἐστι τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;
καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον ἕτοιμον· ἐκεῖ 15
ἑτοιμάσατε ἡμῖν. Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ καὶ ἦλθον εἰς τὴν 16
πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

αποκτεινουσιν 72 **2** τω λαω 1780 **3** om τη 389, 652, 1200, 1318, 1780 ανακειμενου 389 τον] το 116, 1200, 1313, 1318, 1346, 1546, ς κατα τησ κεφαλησ] τη κεφαλη 389 **5** om το μυρον ς επανω τριακοσιων δηναριων πραθηναι 72 om τοισ 178, 389, 1200, 1318, 1478, 1546 **6** εν εμοι] εισ εμε ς **7** εαυτουσ K **8** εσχεν] ειχεν 72, 116, ς **9** om δε 114, 116, 1500, 1816, ς εαν K, 116, 1200, 1313, 1780 αυτη + εισ ολον τον κοσμον 265 **10** ο ιουδασ K, 116, ς **11** αργυριον 116, 1200, 1318, 1478, 1546, ς **12** om ημερα 1546 om των αζυμων . . . . εθυον 1500 **13** om και λεγει αυτοισ 1313 **14** om οπου αν εισελθη 389 εαν K, 72, 116, 1313, 1478, ς τω οικοδεσποτη ειπατε 389 om οτι 389, 1546 **15** υποδειξει 1200 ημιν] υμιν 1200 **16** ηλθον] απηλθον 652

Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα· καὶ ἀνακειμέ- 17
νων αὐτῶν καὶ ἐσθιόντων εἶπεν ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι εἷς 18 Μϛ
ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. Οἱ δὲ ἤρξαντο λυπεῖ- 19 ρξα δ
σθαι, καὶ λέγειν εἷς καθ' εἷς, Μή τι ἐγώ; Καὶ ἄλλος, Μή τι ἐγώ; ρξβ
Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος 20 α
μετ' ἐμοῦ εἰς τὸ τρυβλίον. ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς 21 ρξγ β
γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ
ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ρξδ ϛ
ἐκεῖνος.

Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας 22 ρξε α
ἔκλασε καὶ ἔδωκεν αὐτοῖς, καὶ εἶπε, Λάβετε· τοῦτό ἐστι τὸ σῶμά
μου. Καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ 23 ρξϛ β
ἔπιον ἐξ αὐτοῦ πάντες· καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστι τὸ αἷμά μου 24
τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυννόμενον. ἀμὴν λέγω 25
ὑμῖν ὅτι οὐκέτι οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς ἀμπέλου, ἕως τῆς
ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν. καὶ λέγει 26 ρξζ ϛ
αὐτοῖς ὁ Ἰησοῦς, Ὅτι πάντες σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ 27 ρξη δ
ταύτῃ· ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ διασκορπισθή-
σεται τὰ πρόβατα τῆς ποίμνης. Ἀλλὰ μετὰ τὸ ἐγερθῆναί με 28 ρξθ ϛ
προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. Ὁ δὲ Πέτρος ἔφη αὐτῷ, Καὶ εἰ 29 ρο α
πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. Καὶ λέγει αὐτῷ ὁ 30
Ἰησοῦς Ἀμὴν λέγω σοι, ὅτι σὺ σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν
ἢ δὶς ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με. Ὁ δὲ ἐκ περισσοῦ 31 ροα ϛ
ἔλεγε, Μᾶλλον ἐάν με δέῃ συναποθανεῖν σοι, οὐ μή σε ἀπαρνήσο-
μαι· ὡσαύτως δὲ καὶ πάντες ἔλεγον.

Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανί· καὶ λέγει 32 ροβ α

18 *ειπεν* + *αυτοισ* 1200, 1478 *ιησουσ*] *κυριοσ* 1780 om *ο ιησουσ* 1478 om *εισ* 1200 **19** *λεγειν* + *αυτω* 489, 1200, 1313, 1318, 1478, 1546, ϛ om *και αλλοσ μη τι εγω* 1816 **20** *εμβαπσασ* 1346 *τρυβλιον* + *αυτοσ με παραδωσει* 1200, 1318, 1546 **21** *μεν* + *ουν* 116 **22** om *ο ιησουσ* 489 *τον αρτον* 1313 *και ευλ.* 116, 1780 *λαβετε* + *φαγετε* 72, 116, 1200, 1313, 1318, 1478, 1546, ϛ **23** om *το* 1200, 1546 **24** om *το* 2° 1318 **25** *αμην* + *δε* 1318, 1478 *πινω*] *πιω* 1780 **27** *οτι γεγραπται*] *γεγραπται γαρ* 1816 *διασκορπισθησονται* K, 116, 1200 om *τησ ποιμνησ* 1200, 1318, 1478, 1546, ϛ **30** om *και* 1° 389 om *συ* 116, ϛ *σημερον συ* 1079 om *πριν* 1200* **31** *δε* + *πετροσ* 116, 652 *δεη με* 1200 *συναποθανειν σοι δεη με* 1318 om *ωσαυτωσ . . . ελεγον* 265 *οι παντεσ* 1200 **32** *γετσιμανη* 1478, 1546

τοῖς μαθηταῖς αὐτοῦ, Καθίσατε ὧδε ἕως προσεύξωμαι. Καὶ παρα- 33 ρογ
λαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην μεθ' ἑαυ- ς
τοῦ· καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν· καὶ λέγει αὐτοῖς, 34 ροδ
Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρη- δ
γορεῖτε. Καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσηύ- 35 ροε
χετο ἵνα, εἰ δυνατόν ἐστι, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα· καὶ ἔλεγεν, 36 α
Ἀββᾶ ὁ πατήρ, πάντα δυνατά σοί· παρένεγκε ἀπ' ἐμοῦ τὸ ποτή-
ριον τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ. Καὶ ἔρχεται καὶ 37 ροϛ α
εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύ- ροζ
δεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; γρηγορεῖτε καὶ προσεύ- 38 β
χεσθε ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ ροη
δὲ σὰρξ ἀσθενής. Καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον 39 δ
εἰπών· καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν 40 ροθ ς
γὰρ οἱ ὀφθαλμοὶ αὐτῶν καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί αὐτῷ
ἀποκριθῶσι.

Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν 41 ρπ δ
καὶ ἀναπαύεσθε. ἀπέχει, ἦλθεν ἡ ὥρα· ἰδοὺ παραδίδοται ὁ υἱὸς
τοῦ ἀνθρώπου εἰς χεῖρας τῶν ἁμαρτωλῶν. ἐγείρεσθε, ἄγωμεν· ἰδοὺ 42
ὁ παραδιδούς με ἤγγικε.

Καὶ εὐθέως ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας ὁ Ἰσκα- 43 ρπα α
ριώτης, εἷς τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαι-
ρῶν καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ γραμματέων καὶ τῶν
πρεσβυτέρων. δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς, 44 ρπβ β
λέγων, Ὃν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτὸν καὶ ἀπαγά-
γετε ἀσφαλῶς. Καὶ ἐλθών, εὐθέως προσελθὼν αὐτῷ λέγει, 45
Ῥαββί, ῥαββί, καὶ κατεφίλησεν αὐτόν. Οἱ δὲ ἐπέβαλον τὰς χεῖρας 46
αὐτῶν ἐπ' αὐτὸν καὶ ἐκράτησαν αὐτόν.

Εἷς δέ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισε 47 ρπγ α

εωσ + *αν απελθων* 116, 1780 **33** *παραλαβον* 1546 om *τον* 2° 389 om *τον* 3° 389, 1478, ς **35** *προσελθων* 72, 114, 116, 652, 1318, 1478*, 1500, 1780 **36** *το ποτηριον απ'εμου* ς **40** om *παλιν* 265, 1816* *καταβαρυνομενοι*] *βεβαρημενοι* 116, 1478, ς *ανταποκριθωσι* 1318, 1478, 1546 **41** om *το* 2° 1200, 1318, 1346, 1478 *τασ χειρασ* 72, ς om *των* 1780 **43** om *ετι* 72, 1318 om *ο ισκαριωτησ* ς *εισ* + *ων* 72, 114, 178, ς *παρα*] *απο* 1780 *των γραμματεων* 114, 116, ς om *των* 3°. 1200 *πρεσβυτερων* + *του λαου* 1780 **44** *εδεδωκει* 389 om *και απαγαγετε ασφαλωσ* 389 *αγαγετε* 1200, 1318, 1546 **45** om *ελθων ευθεωσ* 389 *λεγει αυτω* 389, 1200, 1478, 1546 om *ραββι* 2° 1500* **46** *επεβαλλον* 1816 *επ'αυτον τασ χειρασ αυτων* 116, ς *αυτων επ'αυτον*] *αυτω* 652 **47** om *την* 389

τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφεῖλεν αὐτοῦ τὸ ὠτίον. Καὶ ἀπο- 48 ρπδ
κριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ λῃστὴν ἐξήλθετε μετὰ α
μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν ἤμην πρὸς ὑμᾶς 49
ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν
αἱ γραφαί. Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον. Καὶ εἷς τις νεανί- 50 ρπε ς
σκος ἠκολούθησεν αὐτῷ περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ. καὶ 51 ρπς
κρατοῦσιν αὐτὸν οἱ νεανίσκοι· ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς 52 ι
ἔφυγεν ἀπ' αὐτῶν.

Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα Καιάφαν· καὶ 53 ρπζ α
συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ ρπη δ
πρεσβύτεροι. Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως 54
ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ρπθ
ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς. Οἱ δὲ ἀρχιερεῖς καὶ ὅλον 55 β
τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι
αὐτόν· καὶ οὐχ εὕρισκον· πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, 56 ρϟ
καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. καὶ τινες ἀναστάντες ἐψευδομαρ- 57 ς
τύρουν κατ' αὐτοῦ λέγοντες, Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος, 58
Ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν
ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω. Καὶ οὐδὲ οὕτως ἴση ἦν 59
ἡ μαρτυρία αὐτῶν. Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησε 60
τὸν Ἰησοῦν λέγων, Οὐκ ἀποκρίνῃ οὐδέν; τί οὗτοί σου καταμαρτυ-
ροῦσιν; Ὁ δὲ ἐσιώπα καὶ οὐδὲν ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς 61
ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ
εὐλογητοῦ; Ὁ δὲ Ἰησοῦς εἶπεν, Ἐγώ εἰμι· καὶ ὄψεσθε τὸν υἱὸν 62 ρϟα α
τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ ρϟβ
τῶν νεφελῶν τοῦ οὐρανοῦ. Ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας 63 ς
αὐτοῦ λέγει, Τί ἔτι χρείαν ἔχομεν μαρτύρων; ἠκούσατε τῆς βλα- 64 ρϟγ β
σφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι

48 εξηλθατε 1500 **49** διδασκων εν τω ιερω 178 γραφαι + των προφητων 116 **50** και 1°] τοτε 652 αυτον + οι μαθηται 652 **51** om τισ 72 ηκολουθει ς om επι γυμνου K* **53** om τον αρχιερεα 389 καιαφαν] om 1200, 1313, ς; καιαφα 178, 389 και οι πρεσβυτεροι και οι γραμματεισ 116, ς **54** ηκολουθει 1200 αυτω] αυτον 1780 folio continente **55** μαρτυριαν . . . . **65** οι υπηρεται caret 1500 **56** ψευδομαρτυρον 489 **58** om οτι ημεισ 116 καταλυω Π* om ημερων 114 αχειροποιητον] ου χειροποιητον 389 **60** το μεσον ς επηρωτα 1200 **61** om του θεου 116, 1200, 1318, 1478, 1546, 1780, 1816, ς **62** καθημενον εκ δεξιων ς μετα] επι 1546 **63** διερρηξε——λεγων 178 τουσ χιτωνασ] τα ιματια 178; τον χιτωνα 265 **64** οι δε + παλιν 1780 εκριναν 1780 ειναι αυτον 178

ἔνοχον θανάτου. Καὶ *ἤρξαντό τινες ἐμπτύειν αὐτῷ, καὶ περικαλύ-* 65 ρλδ
πτειν τὸ πρόσωπον αὐτοῦ καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ α
Π*ροφήτευσον· καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔλαβον.*
Καὶ *ὄντος τοῦ* Πέτρου *ἐν τῇ αὐλῇ κάτω, ἔρχεται μία τῶν* 66 ΜΖ'
παιδισκῶν τοῦ ἀρχιερέως, καὶ ἰδοῦσα τὸν Πέτρον *θερμαινόμενον* 67 ρλε α
ἐμβλέψασα αὐτῷ λέγει, Καὶ *σὺ μετὰ τοῦ* Ναζαρηνοῦ Ἰησοῦ *ἦσθα.*
Ὁ *δὲ ἠρνήσατο αὐτὸν λέγων,* Οὐκ *οἶδα, οὐδὲ ἐπίσταμαι τί σὺ* 68 ρλϛ
λέγεις. Καὶ *ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ ἀλέκτωρ ἐφώνησε.* α
Καὶ *ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγειν τοῖς παρεστῶ-* 69
σιν, Ὅτι *οὗτος ἐξ αὐτῶν ἐστιν.* Ὁ *δὲ πάλιν ἠρνεῖτο.* Καὶ *μετὰ* 70
μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς *ἐξ αὐτῶν*
εἶ· καὶ γὰρ Γαλιλαῖος *εἶ, καὶ ἡ λαλιά σου ὁμοιάζει.* Ὁ *δὲ ἤρξατο* 71
ἀναθεματίζειν καὶ ὀμνύειν, Ὅτι *οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν*
λέγετε· καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. καὶ ἀνεμνήσθη ὁ Πέτρος 72 ρλζ β
τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὅτι *πρὶν ἀλέκτορα φωνῆσαι δίς,*
ἀπαρνήσῃ με τρίς. καὶ ἐπιβαλὼν ἔκλαιε.
Καὶ *εὐθέως ἐπὶ τὸ πρωῒ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς* XV ρλη β
μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον, ρλθ
δήσαντες τὸν Ἰησοῦν *ἀπήνεγκαν καὶ παρέδωκαν τῷ* Πιλάτῳ. *καὶ* 2 α
ἐπηρώτησεν αὐτὸν ὁ Πιλάτος, Σὺ *εἶ ὁ βασιλεὺς τῶν* Ἰουδαίων; σ
Ὁ *δὲ ἀποκριθεὶς εἶπεν αὐτῷ,* Σὺ *λέγεις.* Καὶ *κατηγόρουν αὐτοῦ οἱ* 3 α
ἀρχιερεῖς πολλά· ὁ δὲ Πιλάτος *πάλιν ἐπηρώτησεν αὐτὸν λέγων,* 4 σα δ
Οὐκ *ἀποκρίνῃ οὐδέν; ἴδε πόσα σου καταμαρτυροῦσιν·* Ὁ *δὲ* Ἰησοῦς 5
οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.
Κατὰ *δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον, ὅνπερ ᾐτοῦντο.* 6 σβ β
ἦν δὲ ὁ λεγόμενος Βαραββᾶς *μετὰ τῶν συστασιαστῶν δεδεμένος,* 7 σγ
οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. καὶ ἀναβοήσας ὁ ὄχλος 8 δ

65 *αυτω* 1°] *αυτον* 1219 om *προφητευσον* 1313 *εβαλλον* 116 489, 1318, 1346, 1478, 1780, 1816, ϛ; *εβαλον* 72, 114, 389, 1200, 1313, 1546 **67** *εμβλεψασ* K *λεγει* + *αυτω* 1318 **68** om *αυτον* K, 116, 1200, 1318, 1546, ϛ *ουτε* 116, 1318, 1478 om *συ* 1200 **69** *παρεστηκοσιν* 72, ϛ *ηρνησατο* 116, 1318 **70** *και η λαλια σου ομοιαζει και γαρ γαλιλαιοσ ει* 116 **71** *καταθεματιζειν* 1546 om *τουτον* K, 389 **72** *εμνησθη* 1200, 1318 *του ρηματοσ ου* ϛ *ωσ*] *ο* K, 116, 1318 om *με* 1816 **1** *τω*] *αυτω* 1346 **2** om *αυτον* 1780 **3** *πολλα* + *αυτοσ δε ουδεν απεκρινατο* 652, 1780 **4** om *παλιν* 1780 *επηρωτησεν αυτον παλιν* 1346 om *ουκ αποκρινη ουδεν* 1079 **5** om *ο δε . . . απεκριθη* 1816 om *ουκετι* 389 **7** *στασιαστων* K, 178 *πεποιηκασιν* Π; *ποιηκεισαν* 1200*

ἤρξατο αἰτεῖσθαι, καθὼς ἀεὶ ἐποίει αὐτοῖς. ὁ δὲ Πιλάτος ἀπεκρίθη 9
αὐτοῖς λέγων, Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;
Ἐπεγίνωσκε γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. 10
οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν 11 σδ
ἀπολύσῃ αὐτοῖς. ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς, Τί 12 α
οὖν θέλετε ποιήσω ὃν λέγετε βασιλέα τῶν Ἰουδαίων; Οἱ δὲ πάλιν 13 σε α
ἔκραξαν λέγοντες Σταύρωσον αὐτόν. Ὁ δὲ Πιλάτος ἔλεγεν 14
αὐτοῖς, Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσῶς ἔκραζον, Σταύρω-
σον αὐτόν. Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆ- 15 σϛ
σαι ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέδωκε τὸν Ἰησοῦν, α
φραγελλώσας, ἵνα σταυρωθῇ.

Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὅ ἐστι 16 σζ
πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν, καὶ ἐνδύουσιν 17 δ
αὐτὸν πορφύραν καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέ-
φανον, καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν, Χαῖρε, ὁ βασιλεὺς τῶν 18
Ἰουδαίων, καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ, καὶ ἐνέπτυον 19
αὐτῷ καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. Καὶ ὅτε ἐνέπαι- 20 ση
ξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ϛ
ἱμάτια τὰ ἴδια· καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν· καὶ 21 σθ α
ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ'
ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυ-
ρὸν αὐτοῦ.

Καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὅ ἐστι μεθερμηνευό- 22 σι
μενον Κρανίου τόπος. Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον 23 α
οἶνον· ὁ δὲ οὐκ ἔλαβε. Καὶ σταυρώσαντες αὐτὸν διαμερίζονται 24 σια δ
τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτά, τίς τί ἄρῃ. ἦν δὲ 25 σιβ α

8 *ηρξαντο* 1780 **9** *λεγων* + *τινα* 1780 **10** *εγινωσκε* 72, 114, 116, ϛ *παρεδεδωκεισαν* 489, 1313 1478, 1780; *παρεδεδωκεισεν* 72 om *οι αρχιερεισ* 389, 1200 **11** *ανεπεισαν* 652, 1200, 1346*, 1500, 1816 **12** *αποκριθεισ παλιν*] om 389; *παλιν αποκριθεισ* 489, 1219, 1780 pro verss. 12–13 iterum v 9 praestat 1200 **13** *εκραζον* 72 om *λεγοντεσ* 1546 **14** *περισσοτερωσ* ϛ *εκραξαν* ϛ **16** *αυλησ*] + *του καιαφα* 265; + *του αρχιερεωσ* 1200 om *ο εστι πραιτωριον* 1200 *συγκαλουσιν*] hic desinit 1500 **17** *αυτω*] *αυτον* 1780 *στεφανον* + *εξ ακανθων* 1346* **18** *αυτον* + *και λεγειν* 1200, 1318, 1546 *ο βασιλευσ*] *βασιλευ* 72, ϛ **19** om *και τιθεντεσ . . . . αυτω* 1816 **20** *αυτω*] *αυτον* 652 om *την πορφυραν και ενεδυσαν αυτον* 1546 *ινα σταυρωσωσιν αυτον*] *ωστε σταυρωσαι* 72 *σταυρωσουσιν* 178, 1780 **22** *τον γολγοθα* 116 *γολγοθαν* K, 72, 178, 1200, 1318, 1478, 1546 *πιειν*] *ποιειν* 116 **24** *διεμεριζον* 1478, ϛ; *διεμεριζοντο* 72 **25** *ωρα τριτη* 72, 1200, 1318, 1478, 1546, ϛ

τρίτη ὥρα καὶ ἐσταύρωσαν αὐτόν. Καὶ *ἦν ἡ ἐπιγραφὴ τῆς αἰτίας* 26 σιγ/ι
αὐτοῦ ἐπιγεγραμμένη, Ὁ *βασιλεὺς τῶν* Ἰουδαίων. Καὶ *σὺν αὐτῷ* 27
σταυροῦσι δύο λῃστάς, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ· σιδ/α
καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, Καὶ *μετὰ ἀνόμων ἐλογίσθη.* 28 σιε
Καὶ *οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς* 29 α
αὐτῶν καὶ λέγοντες, Οὐὰ ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν σις/η
ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν καὶ κατάβα ἀπὸ τοῦ σταυροῦ. 30 σιζ/ς
Ὁ*μοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν* 31
γραμματέων ἔλεγον, Ἄλλους *ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.* σιη/β
ὁ Χριστὸς *ὁ βασιλεὺς* Ἰσραὴλ *καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα* 32 σιθ/β
ἴδωμεν καὶ πιστεύσωμεν. Καὶ *οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον* σκ
αὐτόν. Γ*ενομένης δὲ ὥρας ἕκτης σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν* 33 β
ἕως ὥρας ἐνάτης· καὶ τῇ ὥρᾳ τῇ ἐνάτῃ ἐβόησεν ὁ Ἰησοῦς *φωνῇ* 34 σκα/ς
μεγάλῃ, λέγων, Ἐλωῒ Ἐλωῒ, *λιμὰ σαβαχθανί; ὅ ἐστι μεθερ-*
μηνευόμενον, Ὁ *θεὸς ὁ θεός μου, εἰς τί με ἐγκατέλιπες;* Καί *τινες* 35
τῶν παρεστηκότων ἀκούσαντες ἔλεγον, Ὅτι *ἰδοὺ* Ἠλίαν *φωνεῖ.*
Δ*ραμὼν δὲ εἷς, καὶ γεμίσας σπόγγον ὄξους περιθείς τε καλάμῳ,* 36 σκβ/β
ἐπότιζεν αὐτὸν, λέγων, Ἄφετε *ἴδωμεν εἰ ἔρχεται* Ἠλίας *καθελεῖν*
αὐτόν.

Ὁ *δὲ* Ἰησοῦς *ἀφεὶς φωνὴν μεγάλην ἐξέπνευσε.* Καὶ *τὸ καταπέ-* 37, 38 σκγ/α
τασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω. Ἰδὼν *δὲ ὁ* 39 σκδ
κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως κράξας β
ἐξέπνευσεν, εἶπεν, Ἀληθῶς *ὁ ἄνθρωπος οὗτος υἱὸς ἦν θεοῦ.* Ἦσαν 40 σκε/β
δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία *ἡ* σκς
Μαγδαληνὴ *καὶ* Μαρία *ἡ* Ἰακώβου *τοῦ μικροῦ καὶ* Ἰωσῆ *μήτηρ καὶ* ς
Σαλώμη, *αἳ καὶ ὅτε ἦν ἐν τῇ* Γαλιλαίᾳ *ἠκολούθουν αὐτῷ καὶ διη-* 41
κόνουν αὐτῷ καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσό-
λυμα.

Καὶ *ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευὴ, ὅ ἐστι προσάβ-* 42 ΜΗ'/σκζ

26 *γεγραμμενη* 652, 1200 **27** om *αυτου* 1200, 1318 **29** om *ουα* 1200 **30** *καταβηθι* 652, 1318 **31** *ομοιωσ* + *δε* 1200, ς **32** *του ισραηλ* 116, 178, 1318, ς om *οι* 1079* *αυτον*] *αυτω* 389 **34** *ανεβοησεν* 1200 *λαμμα* ς; *λειμα* 1318; *λεμα* 72 *θεοσ* 1° + *μου* 178, 389, ς **35** om *οτι* 116, ς om *ιδου* 72 **36** *και δραμων* 72 *και περιθεισ* (om *τε*) 1318 **39** om *εξ εναντιασ αυτου* 72 *ουτωσ*] *ουτοσ* K *του θεου* 178 *θεου ην* 489 **40** om *και* 2° 1318, 1546, 1780, 1816 om *η* 2° 265, 489, 1200, 1219, 1318, 1346, 1780, 1816 *του ιακωβου* 116, 489, ς **41** om *ηκολουθουν αυτω και* 1200 *ηκολουθησαν* 1318 om *και διηκονουν αυτω* 1478, 1780 om *αυτω* 1° 389 **42** *παρασκευη ην* 116, 389 *προσ σαββατον* K, 1780

βατον, ἐλθὼν Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτής, ὃς 43 α
καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ· τολμήσας
εἰσῆλθε πρὸς Πιλάτον, καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. ὁ δὲ 44
Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκε· καὶ προσκαλεσάμενος τὸν
κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανε· καὶ γνοὺς ἀπὸ 45
τοῦ κεντυρίωνος ἐδωρήσατο τὸ σῶμα τῷ Ἰωσήφ. καὶ ἀγοράσας 46 σκη α
σινδόνα καὶ καθελὼν αὐτὸν ἐνείλησε τῇ σινδόνι, καὶ κατέθηκεν αὐτὸν
ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ προσεκύλισε λίθον
ἐπὶ τὴν θύραν τοῦ μνημείου. ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία 47 σκθ ς
Ἰωσῆ ἐθεώρουν ποῦ τέθειται.
Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ XVI σλ η
Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθο-
ῦσαι ἀλείψωσιν αὐτόν. καὶ λίαν πρωῒ τῆς μιᾶς σαββάτων 2 σλα α
ἔρχονται ἐπὶ τὸ μνημεῖον, ἔτι ἀνατείλαντος τοῦ ἡλίου. καὶ ἔλεγον 3
πρὸς ἑαυτάς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνη-
μείου; Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν 4
γὰρ μέγας σφόδρα. καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανί- 5
σκον καθήμενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκήν, καὶ
ἐξεθαμβήθησαν. ὁ δὲ λέγει αὐταῖς, Μὴ ἐκθαμβεῖσθε. Ἰησοῦν ζητ- 6 σλβ β
εῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε
ὁ τόπος ὅπου ἔθηκαν αὐτόν. ἀλλ' ὑπάγετε, εἴπατε τοῖς μαθηταῖς 7
αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ
αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. Καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ 8 σλγ β
μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπον,
ἐφοβοῦντο γάρ.

Ἀναστὰς δὲ πρωῒ πρώτῃ σαββάτων ἐφάνη πρῶτον Μαρίᾳ τῇ 9
Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει, ἑπτὰ δαιμόνια. ἐκείνη ἀπελθοῦσα 10
ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσι. κά- 11 σλδ ι

43 ελθων] ηλθεν 1780, 1816, ς om του 2° 1346 **44** επηρωτα 1780 **45** απο] παρα 72 om τω 1346* **46** ενειλησεν + εν 72 κατεθηκαν K om και 4° 1478 **47** η ιωση 72, 389 **1** om του 1° 1318 μαριαμ 2° 72 om η του 116, 1200, 1318, 1346, 1546, 1780 om του 2° 72 αυτον] τον ιησουν K*, 114*, 1200 **2** των σαββατων K, 116 om ετι 114, 116, 265, 389, 489, 1200, 1318, 1546, 1780, 1816, ς **3** εκ] απο 265, 1200 **6** εγερθη 265 **7** ειπεν] ειπον 72 om υμιν 389 **8** εξελθουσαι + ταχυ ς απο] εκ 265 **9** του σαββατου 116, 1780, ς **10** απελθουσα] πορευθεισα 72, 116, 1200, 1313, 1318, 1478, 1546, 1780, ς πενθουσι + τε 1318

κεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν. Μετὰ 12 σλε
δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, η
πορευομένοις εἰς ἀγρόν. κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς 13
λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. Ὕστερον ἀνακειμένοις αὐτοῖς 14 σλς
τοῖς ἕνδεκα ἐφανερώθη, καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν καὶ σκλη- ι
ροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον οὐκ ἐπίστευσαν.
Καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε 15
τὸ εὐαγγέλιον πάσῃ τῇ κτισει. ὁ πιστεύσας καὶ βαπτισθεὶς σωθή- 16
σεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. σημεῖα δὲ τοῖς πιστεύ- 17
σασι ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλ-
οῦσι, γλώσσαις λαλήσουσι καιναῖς, ὄφεις ἀροῦσι, κἂν θανάσιμόν τι 18
πίωσιν, οὐ μὴ αὐτοὺς βλάψῃ· ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσι,
καὶ καλῶς ἕξουσιν.

Ὁ μὲν οὖν Κύριος Ἰησοῦς μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήφθη 19
εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ· ἐκεῖνοι δὲ ἐξελθόν- 20
τες ἐκήρυξαν πανταχοῦ, τοῦ Κυριου συνεργοῦντος καὶ τὸν λόγον
βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν.

12 om δε 1478 om περιπατουσιν 72 **14** υστερον + δε 72, 489, 1318 εγηγερμενον + εκ νεκρων 72, 1546 **17** ταυτα] τοιαυτα 72 εκβαλλουσιν 489 **18** καλωσ] hic desinit Π **19** om ιησουσ 72, 116, 389, 652, 1200, 1318, 1546, 1780, ς εκ δεξιων] εν δεξια 1200, 1318, 1478 **20** om και τον λογον βεβαιουντοσ 1346* om αμην 1079

APPENDICES

APPENDIX A

— TABLES

I. Unique readings of Family Π

		Π	K	72	114	116	178	265	389	489	652	1079	1200	1219	1313	1318	1346	1478	1500	1546	1780	1816
ii.4	αυτω προσεγγισαι	x	(x)	x	x	–	x	x	x	x	x	x	x	x	–	–	x	x	x	–	–	x
23	δια των σποριμων εν τοισ σαββασιν	x	x	x	x	–	x	x	x	x	x	x	–	x	x	–	x	x	x	–	–	x
iii.10	εθεραπευεν	x	x	–	x	–	x	–	x	x	–	–	–	x	x	–	–	x	x	–	–	x
19	τον οικον	x	–	–	x	–	x	x	x	x	x	x	–	x	x	–	x	x	x	x	x	x
25	στηναι	x	x	x	x	x	x	x	x	x	x	x	–	x	x	–	x	x	x	x	x	–
v.10	αποστειλη αυτον	x	x	x	x	–	–	x	x	x	–	x	x	x	x	–	x	x	x	x	x	x
vi.22	ο εαν θελησ *post* δωσω σοι	x	x	–	x	–	x	x	x	x	x	x	x	x	–	–	x	x	x	x	x	x
27	ο βασιλευσ αποστειλασ	x	x	–	x	–	x	x	(x)	x	x	x	x	x	–	–	x	x	x	x	x	x
"	αυτου την κεφαλην	x	x	x	x	–	x	x	x	x	x	x	x	x	–	–	x	x	x	–	x	x
30	και οσα εδιδαξαν και οσα εποιησαν	x	x	–	x	–	x	x	x	x	x	x	x	x	–	–	x	x	x	–	–	(x)
vii.5	om των *ante* αρτον	x	x	x	x	–	x	x	x	x	x	x	x	x	x	x	x	–	x	x	x	x
x.52	λεγει	x	x	x	x	x	x	x	x	x	x	x	–	x	x	–	x	–	x	–	x	x
xi.2	add. ουπω *ante* ουδεισ	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
xiii.28	om. εστι	x	–	x	x	–	x	x	x	–	x	x	x	x	x	x	x	x	x	x	x	x
xiv.19	om. αυτω	x	x	x	x	x	x	x	x	–	x	x	–	x	–	–	x	–	x	–	x	x
xv.35	ελεγον + οτι	x	x	x	x	–	x	x	x	x	x	x	x	x	x	x	x	x		x	x	x
40	om. του 1°	x	x	x	x	–	x	x	x	–	x	x	x	x	x	x	x	x		x	x	x
xvi.10	απελθουσα	x	x	–	x	–	x	x	x	x	x	x	–	x	–	–	x	–		–	–	x

II. Variants of Fam Π with little support

			Π	K	72	114	116	178	265	389	489	652	1079	1200	1219	1313	1318	1346	1478	1500	1546	1780	1816
i.42	η λεπρα απ' αυτου	A Φ 565, 1071 *al sah*	x	x	–	x	–	–	x	x	x	x	x	x	x	–	–	x	x	x	x	–	x
43	εξεβαλον αυτον ευθεωσ	A	x	x	–	x	–	x	x	x	x	x	x	–	x	–	–	x	x	x	–	–	x
iii.2	αυτον θεραπευσει	700	x	x	x	x	–	–	x	(x)	x	x	x	x	x	x	–	x	x	x	x	x	x
10	απτωνται	U Θ	x	x	–	x	–	x	x	x	x	x	x	–	x	x	–	–	–	x	–	x	x
12	ποιωσιν	DLW Fam 13	x	x	x	x	–	x	x	x	x	x	x	–	x	x	–	x	x	x	–	–	x
iv.11	om. γνωναι	A	x	x	x	x	–	x	x	x	x	x	x	–	x	–	–	x	–	x	x	–	x
12	αφεθησεται	A 565 Or	x	x	x	x	–	(x)	x	x	x	x	x	–	x	x	–	x	x	x	x	x	x
v.11	βοσκομενη προσ τω ορει	A M *boh*	x	x	x	x	–	x	x	x	x	x	x	x	x	x	–	x	x	x	–	x	x
12	om. παντεσ	M *lat vg pesh*	x	x	x	x	–	x	x	x	x	–	x	x	x	x	–	x	x	x	–	x	x
37	ακολουθησαι	A 346	x	x	–	–	–	x	x	x	x	–	x	x	x	x	–	x	x	x	x	x	x
vi.2	ινα και	D	x	x	x	x	–	x	x	x	x	x	x	x	x	x	–	–	x	x	x	x	x
14	ανεστη	A 28	x	x	x	x	–	–	x	x	x	x	x	x	x	x	–	x	x	x	x	x	x

1. "x" indicates agreement with the Family, "–" disagreement. When a ms is defective the space is left blank. "(x)" or "(–)" indicate that a reading is similar to that of the Family or the T.R. Since these tables were compiled in 1930 they have only very partially been checked with S.C.E. Legg's *Novum Testamentum Graeci*, Oxford, 1935.

			TT	K	72	114	116	178	265	389	489	652	1079	1200	1219	1313	1318	1346	1478	1500	1546	1780	1816
23	αιτησησ με	AY	x	x	–	x	–	x	x	(x)	x	x	x	x	x	–	–	x	x	x	x	–	x
34	ο ιησουσ ειδεν	ANUΣ al	x	–	–	x	–	–	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
"	αυτουσ διδασκειν	AΓ 565	x	x	–	x	–	x	–	–	x	x	x	x	x	–	x	x	x	x	x	x	x
vii. 8	ποιειτε πολλα	F	x	x	–	x	–	x	x	x	x	x	x	x	x	x	–	x	(–)	x	x	–	x
viii. 4	ερημιαισ	AS al	x	x	x	x	–	x	x	–	x	x	x	–	x	x	–	x	–	x	–	x	–
7	add. ταυτα ante ευλογησασ	AFY al	x	x	x	x	–	x	x	x	x	x	x	x	x	x	x	x	x	x	(x)	(x)	x
8	εχορτασθησαν + παντεσ	M 33 al	x	x	x	x	–	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
33	δε + ιησουσ	A syr hl 1071	x	x	x	x	–	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
ix. 3	ωσει	28	x	x	x	x	–	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
13	εποιησαν + εν	X^c LYΨ 28	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
28	διατι	ADYΦ 1071	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
45	καλον + γαρ	A 1071 hl sah	x	x	x	x	–	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
x. 20	om. αυτω	Y lat georg	x	x	x	x	–	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
"	om. διδασκαλε	fam 1 Clem	x	x	x	x	–	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
21	om. ιησουσ	AYΓΔ	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
24	om. τεκνα	EGY k	x	x	x	x	–	x	x	x	x	x	x	x	x	x	–	x	x	x	x	x	x
51	ο ιησουσ λεγει αυτω	Y 700 hl	x	x	x	x	x	x	x	–	x	x	x	x	x	x	x	(x)	x	x	x	x	x
xi. 6	ειπαν	ALΔΨ	x	–	x	–	–	x	x	–	–	–	x	–	x	x	–	–	–	x	–	–	x
8	om. δε 2°	fam 1 hl	x	–	x	x	–	x	x	–	x	x	x	–	x	–	x	x	x	x	x	x	–
10	και ευλογημενη	ADM 1071	x	x	x	x	x	x	x	–	x	x	x	–	x	x	x	x	x	x	x	x	x
13	συκην μιαν	XMY	x	x	x	x	–	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
18	om. αυτον 2°	A al	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
24	εαν	NΣ al	x	x	–	x	–	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	–
29	καγω υμασ	AY 565 al	x	x	x	x	x	–	x	x	x	x	x	–	x	x	x	x	–	x	x	x	x
xii. 2	δουλον τω καιρω	NYΣ al	x	x	x	x	x	x	x	x	x	x	x	(x)	x	x	–	x	x	x	x	–	x
30	om. και εξ ολησ τησ ψυχησ σου	k al	x	x	x	x	–	x	x	x	x	x	x	–	x	x	–	x	–	x	–	–	x
"	πρωτη παντων	UΦ 33 al	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
xiii. 9	ηγεμονων δε	A Γ al	x	x	x	x	–	x	x	x	x	x	–	x	x	x	x	x	x	–	x	x	x
15	τι αραι	BLΨ al	x	x	x	x	–	x	x	–	–	x	x	–	x	x	–	x	–	x	–	x	x
23	απαντα	AMUΣΦ al	x	x	x	–	–	x	x	3	x	x	x	–	x	x	x	x	x	x	x	x	–
28	γενηται απαλοσ	Σ 28 al	x	–	x	x	–	x	x	x	x	x	x	–	x	x	–	x	–	x	–	x	x
xiv. 27	προβατα + τησ ποιμνησ	EFMY al	x	x	x	x	x	x	x	x	x	x	x	–	x	x	–	x	–	x	–	x	x
36	απ εμου το ποτηριον	MY hl georg al	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
46	τασ χειρασ αυτων επ αυτον	AY al	x	x	x	x	–	x	x	x	x	(–)	x	x	x	x	x	x	x	x	x	x	x
61	+ του θεου	XAY 346 al	x	x	x	x	–	x	x	x	x	x	x	–	x	x	–	x	–		–	–	–
68	ηρνησατο + αυτον	MY al	x	–	x	x	–	x	x	x	x	x	x	–	x	x	–	x	x	x	–	x	x
xv. 10	επεγιγνωσκεν	AY al	x	x	–	–	–	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
25	τριτη ωρα	AC* al	x	x	–	x	x	x	x	x	x	x	x	–	x	x	–	x	–		–	x	x

III. Fam Π variants supported by A and other Mss.

			Π	K	72	114	116	178	265	389	489	652	1079	1200	1219	1313	1318	1346	1478	1500	1546	1780	1816
i. 10	ως	AXBLΔΓY D Θ 700 hl mg	x	x	x	x	–	x	x	–	–	x	x	–	x	x	–	–	x	x	–	x	x
12	ευθεως	A E D Θ fam 1, 700	x	x	x	–	–	x	x	x	x	x	x	–	x	x	–	x	–	x	–	–	x
14	om. ο	A Γ M Y ΘW 700 Eus	x	x	x	x	x	x	–	–	x	x	x	x	x	x	–	x	x	x	x	x	x
16	αμφιβαλλοντας	AXBΔLEFGH D Θ fam 13, 28 al	x	x	x	x	–	x	x	–	x	–	x	–	x	x	–	x	–	x	–	–	x
27	εαυτους	ACΓΔMY unc7 al D Θ fam 1 fam 13, 28, 700	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	–	x	x
37	σε ζητουσι	AΓMY 565 W fam 13	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
39	εις τας συναγωγας	AXBCLΔ DWΘ fam 1 fam 13, 28, 565	x	x	x	x	–	x	x	x	x	x	x	–	x	x	–	–	–	x	–	–	x
45	παντοθεν	AXBCLMDWΘ fam 1, 28, 565	x	x	x	x	–	x	x	x	x	x	x	x	x	x	–	x	x	x	x	x	x
ii. 1	εισηλθεν παλιν	ACEMUVYΔ fam 1 fam 13 al[100]	x	x	x	x	x	x	x	x	x	(x)	x	x	x	x	(x)	x	x	x	x	x	x
8	αυτοι ante διαλογ.	ACMYΓΔ 33 W fam 13 al[150]	x	x	x	x	x	x	x	x	x	–	x	x	x	x	x	x	x	x	x	–	x
9	τον κραββατον σου	AXBCLMDΘ fam 1 fam 13, 28, 565, 700	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
14	λευι	AΓΔY 33 28, 346 al[40]	x	x	x	x	–	x	x	x	x	x	x	–	x	x	–	x	x	–	–	x	x
17	om. εις μετανοιαν	AXBLΔDWΘ fam 1, 28, 565, 700 arm	x	x	x	x	–	x	–	x	x	x	x	–	x	x	–	x	–	x	–	–	x
18	φαρισαιοι	AXBCMDΘ fam 13, 565 al	x	x	x	x	–	x	x	x	x	x	x	–	x	x	–	x	x	x	–	–	x
20	εν εκεινη τη ημερα	AXBCLΔDWΘ fam 1 fam 13, 28, 565	x	x	x	x	–	x	x	(–)	x	x	x	(x)	x	(–)	–	x	(–)	x	(–)	–	x
21	om. και 1°	AXBCLSΔWΘ fam 1 fam 13, 565, 700 al[50]	–	x	x	x	–	x	x	–	x	x	x	x	x	x	–	–	x	x	x	–	x
"	απ αυτου το πληρωμα	AΔY 33 hl	x	x	x	x	–	x	x	x	x	x	x	–	x	x	–	x	x	x	x	–	x
iii. 5	om υγιης ως η αλλη	AXBCPΔDWΘ fam 1, 28, 565 arm	x	x	x	x	–	x	–	x	x	–	x	–	x	x	–	x	–	x	–	–	x
7	ηκολουθησεν	ABGLMSΓΘ fam 1, 565, 700 al[40]	x	x	x	x	x	x	x	x	x	x	x	–	x	x	–	x	x	x	–	–	x
11	προσεπιπτον	AXBCFGLMΓΔDWΘ fam 13, 28, 565	x	x	x	x	–	x	x	x	x	x	x	–	x	–	–	x	x	x	–	x	x
"	εκραζον	AXBCFGLPΓΔDWΘ fam 1 fam 13, 565	x	x	x	x	–	x	x	x	x	x	x	–	x	x	–	x	x	x	x	x	x
12	φανερον αυτον	ALPΓY 28, 700	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
20	μηδε	ABLUΔY 33 W fam 13, 28, 565	x	x	x	x	–	x	x	x	x	–	x	–	x	x	–	x	x	x	–	x	x
27	ουδεις δυναται	ALΓMYDWΘ 565	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
31	αδελφοι + αυτου	AXBCGLMΔD al	x	x	–	–	–	x	x	x	x	x	x	–	x	x	–	x	x	x	x	x	x
32	περι αυτον οχλος	AX^cBCLMΔWΘ fam 1 fam 13, 28, 565, 700	x	x	x	x	–	x	x	x	x	x	x	x	x	x	–	x	x	x	x	x	x
34	ιδου	AGMΔYD fam 1 fam 13, 28, 565, 700	x	x	x	x	x	x	x	x	x	x	x	x	x	x	–	x	x	x	–	x	x
iv. 4	om. του ουρανου	A et omnes praeter DGM	x	x	x	x	x	x	x	x	–	x	x	x	x	x	x	x	x	x	x	x	x
9	om. αυτοις	A et omnes praeter minn pauc	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
18	om. ουτοι εισιν 2°	AC²Y unc9 al pauc	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
22	om. ο	ACL 33, 346	x	x	x	x	–	x	x	x	x	x	x	x	x	x	–	x	–	x	–	x	x
33	εδυναντο	ALMY unc6 DWΘ fam 13, 700 al	x	x	x	x	–	x	x	–	x	–	x	x	x	–	–	x	x	–	x	x	x
36	πλοια	AXBCMΔD fam 1 fam 13	x	x	x	x	–	x	x	x	–	–	x	–	–	x	–	x	–	x	–	–	x
v. 3	μνημασι	AXBCLYΔΘ fam 1 fam 13, 28, 565, 700, al	x	x	x	x	x	x	x	x	–	–	x	x	x	x	x	x	x	x	–	x	x
"	εδυνατο	AXBCLYΔ unc6 fam 13 al longe plur	x	–	x	x	–	x	x	–	x	–	x	x	x	x	–	x	x	x	x	–	x
4	ισχυεν αυτον	AXBCLMUYΔΘ fam 13, 28	x	x	x	x	–	x	x	x	x	(x)	x	–	x	x	–	x	x	x	x	x	x
5	εν τοις μνημ. και εν τοις ορεσ.	AXBCLMUΔΘ fam 1 fam 13, 28	x	x	x	x	–	x	x	x	x	x	x	x	x	x	–	x	x	x	x	x	x
6	om. απο	ALMY al	x	x	x	x	–	x	x	x	–	–	x	x	x	x	–	x	x	x	x	x	x
7	λεγει	AXBCLMΔWΘ fam 1 al	(3)	x	x	x	–	x	x	x	–	x	x	x	x	x	–	x	x	x	x	–	x
9	ονομα σοι	AXBCLMΔWΘ fam 1 fam 13, 28	x	x	x	x	–	–	x	x	x	x	x	x	x	x	–	x	x	x	x	–	x
"	απεκριθη λεγων] λεγει αυτω	AXBCLMWΘ fam 1 fam 13, 28	x	x	x	x	–	x	x	x	x	x	x	x	x	x	(3)	x	x	x	x	x	x

	Reading	Witnesses	Π	K	72	114	116	178	265	389	489	652	1079	1200	1219	1313	1318	1346	1478	1500	1546	1780	1816
12	παρεκαλουν	A M D 565 al	×	×	×	×	—	×	×	×	×	—	×	×	×	×	×	×	×	×	×	×	×
14	απηγγειλαν	A ℵ B C L M D Θ fam 1, 700 al^{85}	×	×	—	×	—	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
"	ηλθον	A ℵ^{c} B L M U 33 al^{30}	×	×	×	×	—	×	×	×	—	—	×	×	×	×	—	×	×	×	—	×	×
18	εμβαινοντος	A ℵ B C L M Δ D W fam 1 fam 13	×	×	×	×	—	×	—	×	×	×	×	×	×	×	—	×	—	×	×	×	×
"	μετ αυτου η	A ℵ B C L M U Δ W Θ fam 1 fam 13, 28	×	×	×	×	—	×	×	×	×	×	×	×	×	×	—	×	×	×	—	×	×
19	ο δε ιησους] και	A ℵ B C L M Δ W fam 1 al	×	×	×	×	—	×	×	×	×	×	×	×	×	×	—	×	×	×	×	×	×
"	πεποιηκεν	A ℵ B C L M Y unc^{8} W Θ fam 13, 28 al^{100}	×	—	×	×	×	×	×	×	—	—	×	×	×	×	×	×	×	×	×	×	×
38	θορυβον + και	A ℵ B C L M U Δ W Θ fam 1 fam 13, 28 al	×	—	×	×	—	×	×	(—)	×	×	×	—	×	×	—	×	×	×	×	×	×
40	παντας	A ℵ B C L M Y Δ unc^{8} Θ W fam 1 fam 13, 28, 565, 700 al	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
vi. 11	εαν	A D H 700 al mu	×	×	×	×	×	×	×	×	×	—	×	—	×	—	×	×	×	×	×	×	×
15	αλλοι + δε	A ℵ B C D unc^{8} W Θ fam 1 fam 13, 28, 565, 700 al^{40}	×	×	×	×	—	×	×	×	×	×	×	×	×	—	×	×	—	×	×	—	×
"	om. η	A ℵ B C L M Y unc^{9} W Θ fam 13, 565 al mu	×	×	×	×	×	×	×	×	×	—	×	×	×	×	×	×	×	×	×	×	×
29	om. τω	A M Y et omnes praeter D minn pauc	×	×	×	×	×	×	×	×	—	×	×	×	×	×	×	×	—	×	—	×	×
33	om. οι οχλοι	A M Y et omnes praeter fam 13 pauc	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	—
"	αυτον 1°] αυτους	A ℵ L M U Δ al^{70}	×	—	—	×	—	×	×	×	×	×	×	×	×	×	×	×	×	×	—	×	—
35	om. αυτω	A ℵ D Θ fam 13, 565, 700 al pauc	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
37	δηναριων διακοσιων	A ℵ B L Δ unc^{8} fam 1 fam 13, 28 al^{70}	×	×	×	×	—	×	×	—	×	×	×	—	×	×	×	×	×	×	×	×	×
44	om ωσει	A Y et omnes praeter minn pauc	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
52	αυτων η καρδια	A ℵ B ℵ M Y unc^{9} W Θ fam 13, 700 al	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
vii. 24	om. την	A ℵ fam 1 fam 13 al plen longe plen	×	×	×	×	×	×	×	×	×	×	×	—	×	×	×	×	×	×	×	×	×
26	συροφοινικισσα	A ℵ L Y Δ Θ fam 1 fam 13, 28, 565, 700 al mu	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	—	×
viii. 1	om. ο ιησους	A ℵ B L M Δ D W Θ fam 1, 28, 565, 700	×	×	×	×	—	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
2	ημεραι	A ℵ L N X M Γ W Θ 28, 565, 700	×	×	×	(×)	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
10	εμβας ευθεως	A M N U W fam 1 fam 13, 28	×	×	—	×	×	×	×	×	×	×	×	—	×	×	—	×	×	×	—	×	×
25	απεκατεσταθη	A M N X Γ W Θ fam 1 fam 13, 28, 565, 700 al plen	×	×	—	—	—	—	—	—	—	—	—	—	—	×	×	—	—	×	×	×	×
26	om. τον	A ℵ B C unc^{9} D 28 al mu	×	×	×	×	—	—	×	—	—	×	×	—	×	×	×	×	×	×	×	—	×
29	om. δε 2°	A B L al pauc Eus	×	—	×	×	—	×	×	×	×	×	×	—	×	×	—	—	×	×	—	—	×
35	om. ουτος	A ℵ B C L M X Γ Δ D W Θ fam 1, 565	×	×	×	×	—	×	×	×	×	×	×	—	×	×	×	×	×	×	—	—	×
36	ωφελησει + τον	A C D Y W Θ Or	×	—	—	×	—	×	×	—	×	×	×	—	×	×	×	×	×	×	×	×	×
ix. 3	εγενοντο	A G L N V X Γ D fam 1 fam 13, 28	×	×	—	—	×	×	×	×	×	×	×	×	×	×	×	×	—	×	×	×	×
12	και πως] καθως	A M Δ Y al^{20}	×	×	—	×	—	(×)	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
18	εαν	A ℵ^{c} B D Δ al mu	×	×	×	×	×	×	×	—	×	×	×	×	×	×	×	×	×	×	×	×	×
19	αυτω] αυτοις	A ℵ B L Δ D W Θ fam 1, 28, 565	×	—	×	×	—	×	×	—	—	×	×	×	×	×	×	×	×	×	×	×	×
25	ο οχλος	A ℵ L M S X Δ W fam 13, 28, 700 al^{50}	×	—	—	×	—	×	×	×	×	×	×	×	×	—	×	×	×	×	×	×	—
28	οτι] διατι	A Y D al plus^{30}	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
38	om. ο	A Y N Γ unc^{9} D fam 13, 28 al^{50}	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
41	om. τω	A ℵ B C L N X Y Γ unc^{9} W fam 1, 565 al	×	×	×	×	×	×	×	—	×	×	×	—	×	×	—	×	×	×	—	×	×
"	om. μου	A ℵ^{c} B C L N fam 1 al	×	×	—	×	—	×	×	—	×	×	×	—	×	×	—	×	—	×	—	—	×
42	αν] εαν	A M X Y Γ Δ unc^{8} al plen	×	—	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
45	σοι] σε	A ℵ B C unc^{8} Θ fam 1 fam 13, 565, 700	×	×	×	×	—	—	×	(—)	×	×	×	—	×	(—)	—	×	×	×	—	×	×
x. 2	om. οι	A B L Γ Δ unc^{8} fam 13, 28, 700 al plen	×	×	×	×	×	×	×	×	×	×	×	×	×	×	—	×	×	×	×	×	×
8	σαρξ μια	A ℵ C F U Y Γ W Θ fam 1 fam 13, 28, 565, 700	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×

			Π	K	72	114	116	178	265	389	489	652	1079	1200	1219	1313	1318	1346	1478	1500	1546	1780	1816
17	προσδραμων εισ] ιδου τισ πλουσιοσ προσδραμων	Aθ fam 13, 28, 565, 700 georg	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
21	om. τοισ	AB̄NMXΓΔY al[80]	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
24	om. τοισ 2°	A et omnes praeter D fam 1 fam 13, 28, 565 Θ	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
25	om. τησ 1°	AX unc[8] DWΘ 28, 565, 700, 1, 13	×	×	×	×	×	×	×	×	×	×	×	×	×	×	—	×	×	×	×	×	×
25	om. τησ 2°	AX unc[8] DWΘ fam 1 fam 13, 700	×	×	×	×	×	×	×	×	×	×	×	—	×	×	—	×	×	×	×	×	×
31	om. οι	AXLMVΔDWΘ fam 1, 28, 565, 700	×	×	×	×	×	×	×	×	×	×	×	×	×	×	—	×	×	×	×	×	×
35	om. οι	AMNUXΘ 28, 565, 700 al[40]	×	×	×	×	×	×	×	×	×	×	×	×	×	×	—	×	—	×	—	×	×
40	om. μου 2°	AXBCLMYΔΓDWΘ fam 1 fam 13, 28, 565, 700	×	×	×	×	—	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
43	υμων διακονοσ	A et omnes praeter Θ minn.	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
44	αν] εαν	ACLMXYΓ fam 1 fam 13, 565, 700	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
51	ραββουνι	A et omnes praeter minn pauc	×	×	(×)	×	×	×	(×)	(×)	×	×	×	×	×	×	×	×	×	×	×	×	×
xi. 4	om. τον	A et omnes praeter minn X C Θ 28	×	×	—	×	—	×	×	×	×	×	×	×	×	×	×	×	×	×	×	—	×
8	εν τη οδω 1°	AMNY 28, 700	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
"	" " " 2°	AMNY Θ 565, 700	×	×	×	×	×	×	×	—	×	×	×	✱	×	×	×	×	×	×	×	×	—
13	τι ευρησει	AXBCLNUΔW fam 1, 28	×	×	×	×	—	×	×	×	×	×	×	(×)	×	×	(×)	×	×	×	—	—	×
14	om. ο ιησουσ	AXBCLMNΔD fam 1 fam 13, 28, 700	×	×	×	×	—	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
15	τουσ αγοραζοντασ	AXBCLMNU	×	×	×	×	×	×	×	—	×	×	×	—	×	×	×	×	—	×	—	×	×
17	αυτον εποιησατε	AMΘ fam 1, 565, 700	×	—	×	×	—	×	×	—	×	×	×	—	×	×	×	×	×	×	×	×	×
18	οι αρχιερ. και οι γραμ.	AXBCLΔDWΘ fam 1, 28, 565, 700 Or	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
"	απολεσωσιν	AXB unc[10] DWΘ fam 1 fam 13, 28, 565, 700	×	—	—	—	×	×	×	×	×	×	×	×	×	×	×	×	—	×	×	×	×
19	εξεπορευοντο	ABMΔW fam 13, 28, 565	×	×	×	×	—	×	×	×	×	×	×	—	×	×	×	×	×	×	×	×	×
22	αποκριθεισ + ο	AY et omnes praeter minn pauc	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
32	om. εαν	AXBCLMΔXΓY fam 1	×	×	×	×	×	×	×	(—)	×	×	×	×	×	×	—	×	×	×	—	×	×
33	αποκριθεισ ο ιησουσ	AMYD fam 1 fam 13	×	×	×	×	—	×	×	(3)	×	×	×	(3)	×	×	(3)	×	×	×	—	×	×
xii. 8	εξεβαλον + αυτον	AXBCNMΓDΘ 565	×	—	—	—	—	×	×	×	×	×	×	×	×	×	—	×	—	×	×	×	—
26	του βατου	AXB unc[13] fam 1 fam 13, 28 al pler	×	×	×	×	×	×	×	—	—	×	×	×	—	×	×	×	×	×	×	—	×
27	om. θεοσ 2°	AXB unc[5] DΘ fam 1 fam 13, 28, 565, 700	×	×	×	×	—	×	×	×	×	×	×	×	×	×	—	×	—	×	—	×	×
28	παντων	AEFGHSVXΓY al[150]	×	×	—	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
29	παντων εντολη	AMUY 33	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
32	om. θεοσ	AXBLMSUVXΓΔY fam 1 al[100]	×	×	×	×	—	×	×	×	×	×	×	×	×	×	×	×	×	×	×	—	×
33	om. των ante θυσιων	ABXΓY unc[8] DWΘ 28, 700 al pler	×	×	×	×	—	×	×	×	×	×	×	×	×	×	×	×	×	×	×	—	×
36	om. τω 1° et 2°	AMYXΓW fam 1 fam 13, 28, 700 al	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
"	ειπεν] λεγει	AEGHMSVYD al[90]	×	×	×	×	×	×	×	—	×	×	×	—	×	×	×	×	×	×	×	×	×
43	λεγει] ειπεν	AXBLUΔΘD 565, 700	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
"	βαλλοντων	AXBLXYΓΔD unc[7] Θ fam 13, 700 al[50]	×	×	×	×	—	×	×	(3)	×	×	×	×	×	×	—	—	×	×	×	×	—
xiii. 2	αποκριθεισ ο ιησουσ	AΔ fam 1 fam 13, 28	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
4	ταυτα παντα	AGHMYΓ al fam 1 fam 13, 28, 700	×	×	×	×	×	×	×	×	×	×	×	×	×	×	(3)	×	—	×	×	×	×
11	αγωσιν	AXBD unc[7] ΘW fam 1 fam 13, 28, 565, 700 Or	×	×	×	×	×	×	×	×	×	×	×	—	×	×	×	×	×	×	×	×	×
26	και δοξησ πολλησ	AMΔ fam 13, 28, 700 al[60]	×	—	×	×	—	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
28	ηδη ο κλαδοσ αυτησ	AXBCLDΘ fam 13	×	—	×	×	—	×	×	×	×	×	×	×	×	×	(—)	×	—	×	—	×	×
29	ιδητε ταυτα	AXBCLUΘ fam 1 fam 13, 565	×	—	×	×	—	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×

			Π	K	72	114	116	178	265	389	489	652	1079	1200	1219	1313	1318	1346	1478	1500	1546	1780	1816
32	και] η	A et omnes praeter ℵDFS Caes	x	x	x	x	x	x	x	—	x	x	x	x	x	x	x	x	x	x	x	—	—
xiv. 3	το] τον	A " " " GM fam 1 fam 13 al	x	x	x	x	—	x	x	x	x	x	x	—	x	—	—	—	x	x	—	x	x
5	τουτο + το μυρον	ABCLUΔΘ al[35]	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
6	εις εμε] εν εμοι	AℵB unc[12] DΘ fam 1 fam 13, 28, 565 al 150	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
8	ειχεν] εσχεν	AℵBCLMYDΘ 565, 700 al mu	x	x	—	x	—	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
10	om. ο 1°	AℵB unc[7] DΘ fam 1, 28, 700 Or Eus al 40	x	—	x	x	—	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
11	αργυρια	AUYΓ al[60] Eus hl	x	x	x	x	—	x	x	x	x	x	x	—	x	x	—	x	—	x	—	x	x
14	αν	ABDΔW 565, 700 al pauc	x	—	—	x	—	x	x	—	x	x	x	x	x	—	x	x	—	x	x	x	x
22	om. φαγετε	AℵBCLMUDΘW fam 1, 565, 700	x	x	—	x	—	x	x	x	x	x	x	—	x	—	—	x	—	x	—	x	x
30	συ σημερον	AB unc[11] fam 1 fam 13, 28 W al plur	x	x	x	x	—	x	x	x	x	x	(3)	x	x	x	x	x	x	x	x	x	x
33	τον ιωαννην	ABW fam 13 al mu	x	x	x	x	x	x	x	—	x	x	x	x	x	x	x	x	—	x	x	x	x
40	καταβαρυνομενοι	ABLNUΔW fam 1 fam 13 al[50]	x	x	x	x	—	x	x	x	x	x	x	x	x	x	x	x	—	x	x	x	x
41	om. τας	AΓNUWΘ fam 1 fam 13, 565, 700 al	x	x	—	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
43	ιουδας + ο ισκαριωτης	AMUYΘ 700 al[40]	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
"	om. ων	AℵBCDLNWΘ fam 13, 700 al[50]	x	x	—	—	x	—	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
"	om. των ante γραμματεων	ACMNΔW fam 1 fam 13, 700 Or	x	x	x	—	—	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
51	ηκολουθησεν	A unc[15] fam 13, 28 al[120]	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
53	αρχιερεα + καιαφαν	AMYWΘ fam 1 fam 13, 565, 700 hl	x	x	x	x	x	x	x	x	x	x	x	—	x	—	x	x	x	x	x	x	x
"	οι γραμ. και οι πρεσ.	AD 565, 700 al Or	x	x	x	x	—	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
60	om. το	AY et omnes praeter MDΘ fam 1, 565, 700	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
65	ελαβον	AℵBCLNSUVYΓΔ	x	x	(–)	(–)	—	x	x	(–)	—	x	x	(–)	x	(–)	—	—	—	x	—	—	—
72	το ρημα ος (ως, ο)	AℵBCLYΔΘ 565	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
xv. 13	εκραξαν + λεγοντες	ADMY 565, 700 al	x	x	(x)	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	—	x	x
14	περισσως	AℵBCD unc[5] Θ fam 1 fam 13, 565, 700 al 40	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
"	εκραξαν	ADGMP fam 1 fam 13	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
18	ο βασιλευς	A unc[8] fam 13, 28 al[100]	x	x	—	x	x	x	x	x	x	x	x	x	x	x	x	x	x		x	x	x
24	διαμεριζονται	AℵB unc[7] Θ fam 1, 28, 565	x	x	(–)	x	x	x	x	x	x	x	x	x	x	x	x	x	—		x	x	x
31	om. δε 1°	AℵB unc[17] Θ fam 1 fam 13, 28, 565, 700 al 100	x	x	x	x	x	x	x	x	x	x	—	x	x	x	x	x	x		x	x	x
34	λιμα	AMPUXΓ 700 al[120]	x	x	(x)	x	x	x	x	x	x	x	x	x	x	(x)	x	x	x		x	x	x
"	om. μου 1°	A unc[7] Θ fam 1 fam 13, 700 al[120]	x	x	x	x	x	—	x	—	x	x	x	x	x	x	x	x	x		x	x	x
43	ελθων	AℵBCLMΓΔW fam 1 fam 13 al[60]	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x		x	—	—
xvi. 8	om. ταχυ	AℵB unc[13] WΘ fam 1 fam 13, 28, 565, 700 al[140]	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x		x	x	x

IV. Fam Π variants not in A but supported elsewhere

			Π	K	72	114	116	178	265	389	489	652	1079	1200	1219	1313	1318	1346	1478	1500	1546	1780	1816
i. 2	καθως	ℵBLΔ 33 Θ fam 1, 565, 700 Or	x	x	x	—	—	x	x	x	x	x	x	—	x	x	—	x	—	x	—	—	x
"	om. εμπροσθεν σου	ℵBLPDΘW 700 Or	x	x	—	—	—	x	x	x	x	x	x	—	x	—	—	x	—	x	—	—	x
9	ναζαρεθ	DMYΘW fam 1 fam 13 EFHUV	x	x	x	—	—	x	—	x	x	x	x	—	x	x	—	x	x	x	—	x	x
13	om. εν τη ερημω	fam 1 fam 13, 28, 565, 700 syr sin	x	x	x	x	—	x	x	x	x	x	x	—	x	x	—	x	x	x	x	—	x
16	αυτου + του σιμωνος	EFHSUVY al[120]	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x

Ref.	Reading	Witnesses	Π	K	72	114	116	178	265	389	489	652	1079	1200	1219	1313	1318	1346	1478	1500	1546	1780	1816
36	ο τε σιμων	θ fam 1 fam 13, 28, 565	×	×	×	–	–	×	×	×	–	×	×	×	×	×	–	×	×	×	×	–	×
ii. 9	σοι] σου	ℵB unc^{9} WΘ fam 1 fam 13, 28, 565, 700 al^{130}	×	×	×	–	–	×	–	×	×	–	×	–	×	×	×	×	×	×	×	×	×
21	μη γε	ΥΔΘ 28, 346, 565, 700	×	×	×	×	–	×	×	×	×	×	×	×	×	×	–	×	×	×	×	–	×
iv. 24	om. εν	ℵBCΔDWΘ fam 1 fam 13, 565, 700	×	×	×	×	–	×	×	×	×	×	×	×	×	×	–	×	×	×	×	–	×
iv. 1	om. το	ℵBCLMYΘ fam 1, 565, 33	×	×	×	×	–	×	×	×	×	×	×	–	×	×	–	–	–	×	–	–	×
11	om. τα	ℵYDΘ fam 13, 28	×	×	×	×	×	×	×	×	×	×	×	×	×	×	–	×	×	×	×	×	×
22	om. τι	BHMUYDWΘ fam 1 fam 13, 28, 565, 700	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
37	επεβαλεν	ℵEFLMΘ 124 al^{50}	×	–	×	×	×	×	–	–	–	×	–	×	–	×	×	×	×	–	–	–	×
v. 28	γαρ + εν εαυτη	33 DΘ fam 1 fam 13, 565, 700, lat	×	×	×	×	–	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
vi. 14	αι δυναμαι ενεργουσιν	Δ 33 Θ fam 13, 565	×	×	–	×	–	×	×	×	×	×	×	–	×	×	×	×	×	×	–	×	×
17	om. τη	MY et omnes praeter minn. pauc	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
35	λεγουσιν + αυτω	D fam 13, 565, 700	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
41	παρατιθωσιν	ℵBLMYW fam 13	×	–	–	×	–	×	×	×	×	×	×	–	×	–	–	×	×	×	–	×	×
53	γεννησαρεθ	BNXYΘ fam 1 fam 13, 565	×	×	×	×	–	–	–	×	–	–	×	×	×	×	–	×	×	–	–	×	×
viii. 3	ηκουσι	Y unc^{15} fam 13 al^{200}	×	×	×	×	×	×	×	×	–	×	×	×	×	×	×	×	×	×	×	×	×
21	λεγει	FDΘW 28, 565	×	×	×	×	–	×	×	×	×	×	×	×	×	×	×	×	×	–	×	×	×
»	πως ου] ουπω	ℵCLΔ fam 1	×	(×)	×	×	–	×	×	×	×	×	×	×	×	×	–	×	×	×	–	×	×
31	υπο	ℵBCGLD	×	×	×	×	–	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
35	εαν	ℵBCMΔDΘ fam 1, 28, 33	×	×	–	×	–	–	×	×	×	–	×	–	×	–	×	×	×	×	×	×	–
»	εαυτου ψυχην	XYΘW fam 13, 28, 700	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
ix. 7	om. λεγουσα	ℵBCNXYΓ	×	×	×	×	–	×	×	×	×	×	×	×	×	×	×	×	×	×	×	–	×
23	om. το	NYUDΘ fam 13, 28, 565	×	×	×	×	×	×	×	–	×	×	×	–	×	×	×	×	×	×	–	–	×
x. 14	om. και 2°	BMNXYΓΔW fam 13, al^{80}	×	×	×	×	×	×	×	–	×	×	×	–	×	×	–	×	–	×	×	–	×
19	om. μη αποστερησης	BΔW fam 1 fam 13, 28, 700 arm	×	×	×	×	–	×	×	×	×	×	×	–	×	–	–	×	–	×	–	×	×
20	μου + τι ετι υστερω	MNYΘW fam 13, 28, 565 hl	×	×	×	×	×	×	×	(×)	×	×	×	×	×	×	(×)	×	×	×	×	×	×
21	ει θελης τελειος ειναι	MNYΘW fam 13, 28, 565 hl	×	×	×	×	–	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
25	διελθειν	BC fam 1 fam 13, 700	×	×	×	×	×	×	×	×	×	–	×	–	×	×	×	×	×	×		–	×
28	ηρξατο δε	N 28, 700	×	×	×	×	×	×	×	(×)	×	×	×	×	×	×	×	×	×	×	×	×	×
29	και + ενεκεν	ℵC unc^{7} DW fam 13, 28 al^{100}	×	×	×	×	×	×	×	–	×	×	×	×	×	×	–	×	×	×	×	–	×
30	και μητερας] και πατερα και μητερα	MNX fam 1 al^{60}	×	×	×	×	×	×	×	–	×	×	×	×	×	×	×	×	×	×	×	×	×
33	om. τοις (2)	omnes praeter ℵABLΔΘ fam 1, 28, fam 13	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
35	εαν + σε	NYΣDWΘ fam 1 fam 13, 565	×	×	×	×	×	×	×	–	×	×	×	–	×	×	×	×	×	×	×	–	–
57	τι σοι θελης ποιησω	ℵBCLYΔ 565	×	×	×	×	×	×	×	×	×	×	×	–	×	×	–	×	×	×	×	×	–
xi. 19	οτε] οταν	ℵBCLYΔΘW 28, 565, 33	×	×	×	×	–	×	×	×	×	×	×	–	×	×	×	×	×	×	×	×	×
26	om. τοις	CMD fam 1 al mu	×	×	×	×	×	×	–	×	×	×	×	×	×	×	–	×	×	×	×	×	×
31	διελογιζοντο	BGCLMΔDWΘ fam 1 fam 13, 28, 565 al^{50}	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	–	×	×	×	×
xii. 6	εσχατον προς αυτους	ℵBCLYΔΘ fam 13	×	–	(3)	×	–	(3)	×	×	×	–	×	–	×	–	–	×	×	×	–	×	×
22	εσχατον	ℵB unc^{6} WΘ fam 1 fam 13, 28, 565, 700	×	×	×	×	–	×	×	×	×	×	×	×	×	×	–	×	×	×	×	×	×
25	om. οι	ℵ unc^{6} D fam 1, 28, 565, 700 al^{80}	×	×	×	×	–	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×	×
27	om. ο	BLYΔDW 28	×	×	×	×	–	×	×	×	×	×	×	–	×	×	–	×	×	×	–	×	×
xiii. 2	λιθον	ℵB unc^{6} WΘ fam 1 fam 13, 28	×	–	×	×	–	×	×	×	×	×	×	–	×	–	–	×	–	×	–	×	×

Variant	Witnesses	Π	K	72	114	116	178	265	389	489	652	1079	1200	1219	1313	1318	1346	1478	1500	1546	1780	1816
9 αρχη	ℵBunc[4]DΘ fam13, 28, 565	x	x	—	—	—	x	x	x	x	x	x	—	x	x	x	x	—	x	—	x	x
25 εσονται εκ του ουρανου πιπτοντεσ	ℵBCUΘ al	x	—	x	x	—	(3)	x	(3)	x	x	x	x	x	x	x	x	x	x	x	x	x
27 τησ γησ	YUWΘ fam1 fam13, 28, 565, 1700	x	—	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
" του ουρανου	YUΘ fam13, 28, 565, 700	x	—	x	x	—	x	x	x	x	x	x	—	x	x	—	x	x	x	x	x	x
37 α]ο	ℵBCLXYΔ	x	x	—	x	—	x	x	—	x	—	x	x	x	x	x	x	—	x	x	—	x
xiv.9 αμην + δε	ℵBEGLSVYΓΔD al[40]	x	x	x	—	—	x	x	x	x	x	x	x	x	x	x	x	x	—	x	x	—
62 εκ δεξιων καθημενον	ℵBunc[17]DWΘ fam1 fam13, 28, 565, 700	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
69 παρεστωσιν	ℵBCLΔΘ 565 Eus	x	x	—	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x	x
xv.32 om. του 1°	ℵBLΔD fam1 fam13	x	x	x	x	—	—	x	x	x	x	x	x	x	x	—	x	x		x	x	x
xvi.2 μνημειον + ετι	YWΘ fam1, 565 Eus al	x	x	x	—	—	x	—	—	—	x	x	—	x	x	—	x	x		—	—	—
9 του σαββατου]σαββατων.	Y fam1, 28, 700 Eus al	x	x	x	x	—	x	x	x	x	x	x	x	x	x	x	x	x		x	—	x
19 κυριοσ + ιησουσ	CLΔ fam1 fam13, 565		x	—	x	—	x	x	—	x	—	x	—	x	x	—	x	x		—	—	x

V Sub-singular variants

i.44 om. μηδενι	1219*, 1816
ii.1 εισηλθεν ο ιησουσ παλιν	652, 1318, 1346[2]
14 παραγων ο ιησουσ	1318, 1500 mg
20 εν εκεινη τη ημερα	1200, 1546
" om. εν εκεινη τη ημερα	389, 1313
iii.2 γαρ ετηρουν	114, 178*, 1079, 1219, 1346*
16 απεθηκαν	489, 1219
18 om. τον 1°	1500, 1780
22 δαιμονων	489, 1219, 1816
iv.22 εαν μη]ου μη	1200, 1546
26 ελεγεν + αυτοισ	1200, 1546
v.5 ημερασ και νυκτοσ	1200, 1478, 1546
13 εισηλθεν	1313, 1816
14 om. και ηλθον....γεγονοσ	652, 1546
vi.11 δεξονται	K, 265
12 εξελθοντεσ + οι μαθηται	1200, 1546
15 om. δε ante ελεγον 2°	652, 1313, 1318
vii.22 om. υπερηφανια	178*, 1200*
28 απεκριθη και]αποκριθεισα	116, 1780
viii.7 και ιχθυδια	1478, 1780
36 την δε ψυχην αυτου ζημιωθη	1200, 1780
ix.8 om. ουκετι	1313, 1318
45 om. σοι	389, 1313
x.1 εισ]επι	1318, 1478
16 επ αυτα]επ αυτοισ	1318, 1546
24 αποκριθεισ παλιν	1200, 1318, 1546, 1780
32 αυτουσ]αυτοισ	1200, 1346*, 1780
52 ηκολουθησε	1200, 1318
xi.2 κωμην]πολιν	1200, 1318, 1478, 1546
3 τουτω	1780, 1816
8 om. αλλοι δε....οδον 2°	389, 1816
13 τι εν αυτη ευρησει	1200, 1318, 1546
14 ηκουσαν	72, 178, 652, 1313
xii.6 om. εσχατον	72, 178, 652
25 γαμωσιν	389, 652
28 ακουσασ]ακουσαι	K, 116
" om. αυτοισ	72, 178, 652, 1313
35 εν τω ιερω διδασκειν	72, 178, 652, 1313
" του δαβιδ	116, 1200
xiii.2 λιθου	1200, 1318, 1313, 1546
19 om. τοιαυτη	389, 1200, 1318
32 οι εν ουρανω]του θεου	389, 1780
xiv.5 om. τοισ	178, 389, 1200, 1318, 1478, 1546
40 ανταποκριθωσι	1318, 1478, 1546
43 om. ετι	72, 1318
72 εμνησθη	1200, 1318
xv.26 γεγραμμενη	652, 1200
42 παρασκευη ην	116, 389

VI. Readings found in more than one Family Ms. and with other support.

i.5	εξεπορευοντο	114, 1200, 1780, 1816*	ℵBLPYΓΘ fam 1 fam 13, 565, 700
6	ο ιωαννησ	K, 116, 389, 1478, 1816*	EFHLSPYΓ al[50]
9	ο ιησουσ	1200, 1318	DMΓΔ
13	om. οι	178, 1318, 1500	AM 33
14	om. τον	116, 489, 1200, 1318, 1478, 1546	AEFGHSUVΓΘ al[50] Eus
15	om. και 1°	72, 178, 1313	AEFGHSUVΓD al[30]
16	εισ την θαλασσαν	178, 389, 1318	fam 13, 28, 565 syr[sin]
17	om. γενεσθαι	389, 1318, 1780	fam 1 fam 13, 28, 700 georg[2] pesh
33	τη θυρα	1200, 1780	U al pauc
35	απελθεν + ο ιησουσ	265, 1500[2], 1780	C[3] FGV al[30]
36	κατεδιωξεν	1200, 1478, 1546, 1780	ℵBMU 28 al
38	εληλυθα	116, 389, 1200, 1318, 1478, 1780	ΔW fam 13, 28, 565
44	om. μηδεν	1318, 1780	AXLΔWD fam 13, 565, 700
ii. 10	αμαρτιασ επι τησ γησ	114, 489	B al pauc
"	επι τησ γησ αφιεναι	116, 389, 1200, 1478, 1546	ℵCDHLMΔ al[60]
20	νηστευουσιν	Π, 489, 1780	DFU fam 1
26	om. του 2°	K, 116, 1318, 1478, 1546, 178	CMY
iii. 11	εθεωρη	389, 1780	FH
15	αποστελλει	389, 1200	Θ 28, 565 al
17	του ιακωβου] αυτου	389, 1780	G 28, al
"	om. του ante ιακωβου	K, 116, 1200, 1546	CSΔ fam 1 fam 13
20	ο οχλοσ	489, 1219, 1780	ℵ[c] ABDΔ al
32	σου 2° + και αι αδελφαι σου	116, 1318	ADEFHMSUVΓ fam 13 al[100]
iv. 1	ηρξατο παλιν	1200, 1546	DW 565 Or
3	om. ακουετε	1200, 1478, 1546	al pauc
7	απεπνιξαν	1780, 1478	33 al pauc
21	επιτεθη] τεθη	116, 1200, 1318, 1546	ℵBCLΔ al[60]
24	αντιμετρηθησεται	116, 1318	al pler
27	εγειρεται	178, 265, 489, 1200, 1313, 1780	ℵEFGHLM al mu
"	βλαστανει	389, 1200	EFH al mu
30	ομοιωσω	K, 389, 1200	28 fam 13 al pauc
"	ομοιωσομεν	116, 652, 1478, 1780	C fam 1 al[40] Or
31	κοκκον	K, 116, 178, 389, 1200, 1318, 1546	AC LM unc[9] al[10]
32	σπαρη] αυξηθη	1318, 1780	al hl[mg]
37	καταποντιζεσθαι	1200, 1478, 1546	al pauc
38	επι 1°] εν	116, 652	ℵABCLΔD al[15]
v. 1	γεργεσηνων	116, 652	LUΔΘ fam 1 fam 13, 28, 565, 700
2	υπηντησεν	652, 1200	ℵBCGLΔDΘ fam 1 fam 13, 28, 565, 700
4	ισχυσεν αυτον	652, 1200	Y fam 1 al[30]
7	om. ιησου	652, 1780, 1816	fam 1, 33 al
10	παρεκαλουν	116, 652	AD fam 1, 28, 565

10	αποστειλη αυτουσ	116, 178	AM *her arm Dam*
13	om. ευθεωσ	178, 389	*Dam aeth*
14	om. τι εστιν	389, 1780	H *al*^{5}
"	om. και *ante* ιματιομ.	652, 1318	ℵBLΔD *al*^{18}
16	διηγησαντο δε	Π^{2}, 116, 1318, 1346^{2}	DEFHUV *al*^{100}
26	om. παρ	652, 1200, 1546	DWΘ *fam* 1, 565, 700
"	εαυτησ] αυτησ	116, 1318	ALMY *unc*^{8} *al*^{100}
36	om. ευθεωσ	389, 652	ℵBLΔD *fam* 1, 28, 565 *al pauc*
37	ιακωβου] αυτου	489, 652	Δ *fam* 1 *al*
vi.2	ακουσαντεσ	Π, 1318	AFLΔD *al*
4	om. οτι	1318, 1546, 1816	SΔ *fam* 13, 565 *al*
"	συγγενευσι	489, 652, 1780	BEFGHLUVΔ *fam* 1 *fam* 13 *al mu*
7	προσκαλεσαμενοσ (om και)	116, 389, 652, 1780	D *fam* 1
8	παρηγγελλεν	389, Π^{2}	EUVY *al mu*
"	εισ την οδον	116, 1200	28 *al*^{10}
13	εξεβαλον	72, 652	MY
14	την ακοην ιησου *ante* φανερον	265, 652^{2}, 1546, 1780	M *fam* 13 *al pauc*
16	om. ο	K, 72, 116, 178, 489, 652*, 1313, 1318, 1780	C DUV *al*^{45}
"	απο των νεκρων	116, 1318	C *Or*
17	om. ο *ante* ηρωδησ	K*, 1500*, 1546	CDUV *al*^{45}
18	om. οτι	389, 1318	D 28 *al*
20	ακουσασ] ακουων	116, 389, 1200, 1318, 1346, 1478, 1780	28 *al*
26	ηθελεν	Π*, 178, 265	*fam* 1
29	αυτο] αυτω	265, 652, 1780	EFUYΓ
31	om. οι 2°	K, 389, 489, 1346	CM *al*
"	αναπαυσασθε	1318, 1478, 1546	A
32	απηλθεν	72, 178, 652^{2}, 1346	EFGHVYΓ *fam* 13, 700 *al*
33	προσηλθον	1478, 1816	LΔ *fam* 13 *al pauc*
36	εαυτοισ] εαυτουσ	1079, 1200	M *fam* 13
48	εναντιοσ ο ανεμοσ	116, 389	AX *fam* 13
53	γεννησαρετ	116, 265, 489	A ℵ BLXΓD *unc*^{7} *al*
"	γενησαρεθ	652, 1780	N *al*
vii.4	βαπτισονται	K, 114, 1780	N X
8	om. τοιαυτα	72, 1346*	*al pauc*
11	μητρι + αυτου	K, 116, 265, 389, 489, 1200, 1219, 1318, 1478, 1546, 1780	Θ 700 Y
19	καθαριζων	116, 1200, 1780	ABEFGHL
23	ταυτα παντα	K, 116, 389	Γ *fam* 13, 28
31	μεσων	K, 1780	EX
"	εξελθων + ο ιησουσ	116, 1500^{2}	FGHSVXΓ *fam* 13 *al mu*
33	επιλαβομενοσ	389, 1780	EΓ *al*
36	μηδεν	652, 1780	*al*
viii.4	αρτον	K, 652, 1200	FHΓ *fam* 1
6	και ευχαριστησασ	1200, 1478	CSVD *al*
7	παραθηναι	1200, 1780	EFHSΓ *al permu*

8	ωσει	265, 1780	M al^{10}
13	om. παλιν	1200, 1780	al pauc
"	om. το 1°	" "	AEFGMY al mu
16	εχωμεν	K, 1780	al
24	om. οτι et ορω	116, 389	D M^{mg} C^{2} fam 1 al
25	ανεβλεψεν	72, 178, 265, 652, 1200, 1318, 1546, 1780, 1816	7M al
31	+ των ante αρχ. et γραμ.	1200, 1318, 1478, 1546	ℵBCLMY al mu
37	ανταλαγμα	K, 489, 1219, 1780	LX al mu
38	εαν	1200, 1346^{2}, 1478, 1546	ℵBCFLMXYΓΔ al pler
ix. 1	γευσονται	K, 1200, 1500*, 1780	EHLNX
2	om. τον 2°	389, 1318, 1780	XΓΔ al mu
"	om. τον 3°	389, 1318, 1780	AMBNXΓΔ unc^{7} al pl
6	εμφοβοι	K, 389	U al pauc
9	διηγησονται	K, 178, 1200, 1780	HNXY al^{10}
13	οτι και] οτι	1200, 1318, 1478, 1546, 1816*	M*NUΓ fam 1, 28
16	εαυτους	389, 1200	AGMΓ al
18	εκβαλλωσιν	72, 489, 652, 1219, 1318	fam 1
22	το πυρ	Π^{2}, K, 116, 1346^{2}, 1780	AEFGMUΓ al^{60}
33	διελογιζεσθε προς εαυτους	1200, 1318, 1478, 1546	fam 1 fam 13, 28, 565
34	om. εν τη οδω	265, 1079, 1500	DΔ lat
38	επι τω	116, 1318	U al^{20}
"	εν τω	1200, 1546	ℵBCLNΔ fam 1 fam 13, 565 al mu
"	om. και εκωλυσαμεν.... ημιν	178, 1816	al
45	σοι εστιν	116, 1200	DM^{2} S al
49	γαρ + αρτος	1200, 1346	al
x. 7	μητερα + αυτου	489, 1219	ℵDM
10	om. περι του αυτου	K, 116	al
"	om. του	Π, 1200	al
27	om. τω 1°	389, 1346^{2}	ℵBCNXYMΓΔ unc^{8} al^{60}
"	om. παντα γαρ.... θεω	389, 1318	Δ fam 1 al
29	και αποκριθεις	1318, 1546	CEFGHM al^{30}
30	om. νυν	178, 389	D lat
"	και μητερα + και γυναικα	1200, 1478	al pauc
32	om. και ακολουθουντες εφοβουντο	K, 265, 1546, 1780	D 28, 700 al
35	προπορευονται	1318, 1346	SΔ al pauc
37	om. σου 2°	72, 389	BΔD fam 1, 565
46	ο υιος	489, 1219	ℵBCLSΔ al
51	ραββουνι	72, 389	EU al pauc
xi. 2	κατεναντι] απεναντι	178, 1780	M al pauc
3	αποστελλει	K, 116, 1200, 1318, 1478, 1546, 1780	AMY al pauc
11	om. και 2°	389, 1816	ℵBCLMNΔ fam 13, 28, 565 Or
21	εξηραται	1318, 1780^{2}, 1816	X al^{20}
26	+ λεγω δε υμιν· αιτειτε etc.	178^{mg}, 1200^{mg}, 1318, 1546, 1816^{mg}	M al^{20}
28	εδωκεν την εξουσιαν ταυτην	389, 1780	ℵBCLM^{2}Δ fam 13, 565

31	om. ουν	1200, 1780	ACLMSXΔ
33	om. ο ιησους	1200, 1318	al pauc
xii. 7	ειπον προς εαυτους] θεασαμενοι αυτον ερχομενον προς αυτους ειπον	652, 1200, 1318, 1546	fam 13, 28 al
"	εαυτους] αυτους	1313, 1780	Δ al
9	γεωργους εκεινους	1200, 1318, 1546	GN fam 1
14	ανθρωπου	K, 116	G fam 1, 28 al
17	αποδοτε + ουν	389, 1200, 1318	M fam 13, al
29	om. οτι	72, 265, 1079	D fam 1, 28, 565,
"	ημων] σου	1200, 1318, 1346	al[5]
31	om. και	389, 1780	ℵBLΔ
"	εαυτον	Π, 652, 1200	HX al
33	σεαυτον	1318, 1478	AℵBLSΓΔ
37	om. ο	1313, 1780	ℵD 565
38	αυτοις] αυτους	1780, 1816	7 al pauc
"	φιλουντων ασπασμους	1200, 1318, 1546	al[25]
39	πρωτοκαθεδριαις	1546, 1816	fam 13, 28
44	εβαλλον	1780, 1816	7 al pauc
xiii. 4	μελλει	178, 389, 1200	M
11	υμεις εστε	389, 1200, 1318	MU al pauc
"	μεριμνατε	389, 652, 1200, 1478, 1546	MΓ 33 al[40]
14	εστως	K, 178, 1313, 1780	MUXΓ
16	om. εις τα	1780, 1816	ℵD al pauc
18	χειμωνος η εν σαββατω	1200, 1318, 1546	L fam 13 al
19	om. ης εκτισεν ο θεος	265, 389	D Θ 28, 565 al
24	εκεινην] των ημερων εκεινων	178, 1200, 1318, 1546	fam 13 al pauc
25	αι εν τοις ουρανοις] των ουρανων	K, 389	D al
32	om. της 2°	1318, 1780, 1816	AEFGHSUV al[80]
36	εξελθων	652, 1780	DΓ al pauc
xiv. 3	om. τη	389, 652, 1200, 1318, 1780	ℵ 565 al pauc
9	αν] εαν	K, 116, 1200, 1313, 1780	ℵBCLMXΓΔ unc[9]
14	om. οτι	389, 1546	U Or al
20	τρυβλιον αυτος με παραδωσει	1200, 1318, 1546	346 al pauc
22	αρτον + και	116, 1780	U fam 13, al[30]
23	om. το	1200, 1546	ℵBCDLXYΔ fam 1 fam 13, 28
25	αμην δε	1318, 1478, Π², 652²	FSVΓΔ
27	διασκορπισθησονται	K, 116, 1200	AℵBCEFGLNΔD al mu
31	δε + πετρος	116, 652	ACGMNSUWΘ fam 1 fam 13, 28, 565, 700
32	εως + αν απελθων	116, 1780	MN fam 13, 28
"	γετοιμανη	1478, 1546	B*
35	προσελθων	72, 114, 116, 652, 1318, 1478*, 1500, 1780	ACEGHLSUVXYΓΔD
40	om. παλιν	265, 1816	al pauc
41	om. το 2°	1200, 1318, 1346, 1478	ACEFLSVXD al[60]
44	αγαγετε	1200, 1318, 1546	F al

45	λεγει αυτω	389, 1200, 1478, 1546	DFYΓ 565
65	εβαλον	72, 114, 389, 1200, 1313, 1546	EMUX al^{25}
68	ουτε	116, 1318, 1478	CEGHSVΔ fam 1 fam 13, al^{20}
69	ηρνησατο	116, 1318	GMNXΔ fam 1 fam 13, 565 Eus
71	om. τουτον	K, 389	DN al^{5}
xv. 3	πολλα + αυτος δε ουδεν απεκρινατο	652, 1780	NUΔ fam 13 al^{40} Or
7	στασιαστων	K, 178	ℵBCD fam 1 fam 13
10	om. οι αρχιερεις	389, 1200	B fam 1
"	παρεδεδωκεισαν	489, 1313, 1478, 1780	al pauc
11	ανεπεισαν	652, 1200, 1346*, 1500, 1816	Γ al^{15}
12	παλιν αποκριθεις	489, 1219, 1780	ℵBC 565 al
18	αυτον + και λεγειν	1200, 1318, 1546	ℵC^{2} NU al
20	σταυρωσουσιν	178, 1780	ACLNPΔ fam 13 D
22	γολγοθαν	K, 72, 178, 1200, 1318, 1478, 1546	ℵBFGLMNSUVYΓΔ 700
24	βαλοντες	K, 178	LMV
27	om. αυτου post ευωνυμων	1200, 1318	C^{3}D fam 1, 565
30	καταβηθι	652, 1318	P fam 1 Eus
40	om. και post ην	1318, 1546, 1780, 1816	CUGDΓ al
"	om. η του	265, 489, 1200, 1219, 1318, 1346, 1816	DL fam 13, 565
41	om. και διηκονουν αυτω	1478, 1780	DCΔ al
42	προς σαββατον	K, 1780	HSEGUYΓ al
47	η ιωση	72, 389	Aℵ^{c}BCGΔ fam 1
xvi. 1	om. η του	116, 1200, 1318, 1346, 1546, 1780	EM fam 1 fam 13, 28, al mu
"	αυτον τον ιησουν	K, 114*, 1200	MX fam 13 al^{60}
2	μιας + των	K, 116	ℵBLΔ 565 Eus
3	εκ] απο	265, 1200	CDWΘ fam 13 Eus
14	υστερον + δε	72, 489, 1318	AD al
"	εγηγερμενον + εκ νεκρων	72, 1546	ACXΔ
19	εν δεξια	1200, 1318, 1478	CΔ

VII. Readings of Individual Mss. Not Supported by Other Members of the Family

K

i.	14	κηρυσσον	—
	20	αυτου] αυτω	D
	31	διηκονη	—
	33	πολησ	—
	40	παρακαλον	—
	41	σπλαχνισθεισ	—
ii.	4	om αυτω*	D lat
	"	κραβατων	—
	8	om ο ιησουσ*	—
	"	το πνευματι	—
	11	εγειραι] εγειρον	—
iii.	2	τοισαββασιν	—
	11	om τα 2°	—
	"	λεγοντεσ	ℵ D al
	18	δαδδαιον	Δ
	30	εχη	—
iv.	1	αυτον 2°] ἐμ τὸν	—
	4	ηλθον	HΔ 33
	16	σπειρωμενοι	—
	19	λυπα	—
	22	ελθει	—
	24	μετριτε	—
	37	ηδι	—
	39	γαλινη	—
v.	5	κραζον	D
	12	εισελθομεν	—
	13	om τα 2°	—
	19	αυτοισ] τοισ σοισ	—
	23	αυτη] αυτω	A al
	28	σωθησωμαι	al
	29	ιατε	—
	40	κατεγελουν	Ω al
	43	αυτη] αυτην	al
vi.	4	συγγ. + αυτου	B C L M^2 28 al
	8	εν τη οδω	lat
	17	ιωαvην	—
	"	ρωδιαδα	—
	19	ηρωδηασ	—
	26	συνακειμενουσ	—
	31	αναπαυεσθαι	B C M Δ fam 13 al
	36	εαυτοισ] αυτοισ	L al
	47	om εν*	—
	56	αψονται	H N al mu
vii.	3	εαν] εα	—
	5	ο μαθηται	—
	17	τησ] τη	—
	23	εκπορευονται	G N Δ 28
	30	εξεληλυθοται	—
viii.	16	εχωμεν	al
	19	τουσ 2°] του	—
	21	ου πωσ	—
	23	αυτω] αυτου	A D 28, 565 al
	27	τινα] τι	—
ix.	4	συλλαλουν	—
	22	om και πολλακισ αυτον	—
	34	εν] ε	—
	50	αρτυθησεται	fam 1 al
x.	21	εξησ	H Γ
	"	ακολουθη	al
	25	om την	—
	28	σοι] σου	Δ
	32	om εν τη οδω*	—
	33	παραδιδοται	—
	47	om ο ante υιοσ	D fam 13, 565 Or
xi.	8	αυτων] αυτου	—
	15	τουσ] του	—
	25	om τοισ	al
xii.	1	εξεδετο	A ℵ B C L
	7	κληρομια	—
xiii.	3	ιερου] ορου	—
	17	ταιημεραιραισ	—
	27	τουσ] του	—
	28	θεροσ] τελοσ	—
xiv.	7	αυτουσ] εαυτουσ	—
	15	υμιν] υμι	—
	22	λαβον	—
	25	αυτο] αυτω	al
	38	ασθεασθενησ	—
	50	om επι γυμνου*	—
	59	ουτοσ	W fam 1 k Syr^{sin}
	67	εμβλεψασ	Δ M 33 al
xv.	34	εγκατελειπασ	al
	39	ουτωσ] ουτοσ	—
	43	ηλθων	—
	46	κατεθηκαν	—
xvi.	4	αποκελισται	—
	9	ησ] εισ	—
	11	ακουσανντεσ	—
	14	εδεκα	—

Π

ii. 22 βαλλη —
iv. 12 ακουουσι —
v. 40 εισπορευονται* M 33
vii. 20 om το ante εκ του ανθρ.* —
xiv. 58 καταλυω* A
xv. 7 πεποιηκασιν Γ min pauc

72

i. 23 om αυτων D lat^eur boh
25 εξ] απ H L Σ 33, 565, 700
iii. 5 λυπουμενοσ —
v. 17 ηρξατο —
vii. 2 αρτον ℵ georg lat syr^rin
13 om και παρομοια τοιαυτα πολλα ποιειτε W
viii. 28 om και ante αλλοι VΔ lat^eur
29 και αυτοσ δε —
ix. 12 ελθων + ο θεσβιτησ —
41 om αν Ψ
47 om εστι 69, 565
x. 24 μαθηται + αυτου D Δ fam 1, 565 Θ lat^eur Syr^sin georg
om αυτου —
xi. 20 πορευομενοι al
xiii. 32 τω ουρανω D Ψ 565
xiv. 1 αποκτεινουσιν —
5 επανω τριακ. δην. πραθηναι —
51 om τισ —
xv. 13 εκραζον G fam 1 fam 13
20 ινα σταυρ. αυτον] ωστε σταυρωσαι fam 1
24 διεμεριζοντο fam 13, 700 al
34 λεμα ℵ C L Δ Ψ Θ
35 om ιδου D Θ k pesh sah Eus
36 και δραμων D Θ fam 1, 565, 700 lat^eur Syr^sin georg
39 om εξ εναντιασ αυτου —
45 απο] παρα D fam 1 Θ W 124, 565
46 εν τη fam 1, 22 al
xvi. 1 μαριαμ 2° fam 1, syr^sin syr^jer georg
om του 2° ℵ C G M S U V Γ X Ψ Θ W 700 al mu
7 ειπον —
12 om περιπατουσιν fam 1
17 ταυτα] τοιαυτα —

114

iii. 27 om εαν μη . . . . διαρπασει —
iv. 24 om και προστεθησεται υμιν G al pauc.
v. 23 om αυτη —
34 υπαγε] πορευου Θ 565, 700
vi. 39 om συμποσια 2° L al
vii. 25 om γαρ —
36 διεστελλετο αυτοσ αυτοισ —
viii. 2 ημεραισ B
x. 29 om δε post αποκριθεισ A M S U V al
xi. 2 εκαθικε —
xiv. 58 om ημερων —

116

ii. 1 παλιν + ο ιησουσ —
8 εν εαυτοισ] εν ταισ καρδιαισ αυτων—
iii. 7 ηκολουθησεν αυτω απο τησ γαλιλαιασ —
9 αυτω] αυτον —
22 om οτι 2° 700 al
23 και 1° + αυτοσ al
35 om μου 2° al
iv. 13 τασ παραβολασ πασασ —
39 σιωπα + και —
v. 40 τουσ μετ' αυτου] τουσ μαθητασ αυτου georg
vi. 7 δωδεκα + μαθητασ αυτου syr^sin al
10 εισελθητε] απελθητε —
14 αυτου] του ιησου georg
βαπτιστησ D S W Θ Ω fam 13, 28, 33, 700
24 ειπε 2° + αυτη 28 syr^sin georg
34 αυτοισ] αυτουσ ℵ B D F al
38 λεγουσιν + αυτω A D N Θ Σ fam 13, 565, 700 syr^sin lat
39 ανακλιθηναι ℵ B G Θ Φ fam 1, fam 13, 28, 565, 700 Or
45 ηναγκασεν + ο ιησουσ fam 13 al
47 οψιασ δε —
56 om αν 2° ℵ D Δ fam 1, 33
om αυτου 2° Δ 565 lat
vii. 17 εισηλθον ℵ U W al boh arm

viii. 3 οικον] τουσ οικουσ al
5 αρτουσ εχετε ℵ D W Θ Φ fam 13, 28, 33, 700 lat al
6 παρεθηκαν] περιεθηκαν —
7 ευλογησασ + αυτα ℵ B C L Δ Θ 28
17 την καρδιαν υμων εχετε —
ix. 3 δυναται + ουτω ℵ B C L N Δ Θ fam 13, 28, 33, 565 al
x. 1 om δια του D G Δ fam 1, fam 13, 28, 565, al^{25} lat
9 χωριζεσθω Δ
21 αυτω 2° + ετι ℵ 118 sah boh
39 om ιησουσ al
43 οσ] ο —
xi. 6 ενετειλατο + αυτοισ D M W Θ Φ fam 1, fam 13, 28, 565, 700 syr^{sin}
xii. 19 om ινα —
39 και πρωτοκλ. εν τ. δειπ. και πρωτοκαθ. εν τ. συν. —
43 πλειω U 33 al
xiii. 32 ουρανοισ al k
xiv. 21 μεν + ουν al
34 λεγειν E G H Δ Ψ al
49 γραφαι των προφητων N W Θ Φ fam 1, fam 13, 565, hl^{mg} georg
58 om οτι ημεισ —
70 και η λαλια σου ομοιαζει και γαρ γαλιλαιοσ ει —
xv. 22 τον γολγοθα ℵ B F L N Δ Θ Σ Ψ fam 13, 33, 565 al
23 πιειν] ποιειν 346 al

178

i. 22 εξεπλησσοντο + παντεσ (man. sec.) min. pauc
ii. 15–16 om ησαν .... αυτου*
iii. 7 προσ] εισ D H P al^{20} fam 1 al
iv. 12 om και μη συνιωσι ... ακουσωσι (verse 15)*
28 om πληρη
v. 9 επηρωτησεν A lat pesh D am
33 om και τρεμουσα al
vi. 34 πολυν οχλον ο ιησουσ D al
50 om παντεσ.... εταραχθησαν —
vii. 15 om ο δυναται αυτον al
19 om αλλ' εισ την κοιλιαν* —
20 om εκπορευομενον —
25 η γυνη M fam 13
viii. 4 επ] εν F H Γ fam 1
20 om λεγουσιν ... ηρατε* —
ix. 3 om επι τησ γησ —
12 και πωσ] ωσ —
35 om παντων εσχατοσ και* fam 1 al pauc
37 εαν 2°] αν B D L Δ al pauc W Θ Ψ 28
38 τα δαιμονια al
39 κωλυεται —
42 των 2°] τουτων —
49 om αλι al^{10}
xi. 2 ευρησεται —
24–25 om αιτεσθε...προσευχομενοι —
xii. 10 ανεγνωτε] οιδατε —
13 om και 2°
26 om και post αβρααμ —
43 βεβληκε] εβαλεν A 1220 ℵ^{c} B D L Δ 33 al^{15}
xiii. 20 εκολωβησε —
xiv. 15 δειξη —
49 διδασκων εν τω ιερω P al
63 διερρηξε- λεγων —
τουσ χιτωνασ] τα ιματια al
64 ειναι αυτον —
xv. 39 του θεου fam 13

265

i. 18 δεικτυα —
29 οικιαν + του —
30 πενθέρα + του L M Δ fam 1, fam 13, 565, 700 al^{25}
36 αυτον] αυτου —
ii. 4 εξωρυξαντεσ —
9 αφεονται 69 al
17 om ο 1° —
19 om οσον χρονον ... νηστευειν* D U 33 fam 1
iii. 22 βεελζεβολ fam 13, 700 lat pesh aeth
27 om τα —

iv. 27 μηκυνεται B D H al[20]
31 οσ] ωσ C Δ
38 σοι] συ —
v. 4 το τον αυτον —
23 επιθεισ fam 13
26 εισ] επι D Θ 565, 700
om ελθουσα . . . ιησου —
vi. 3 om και ουκ . . . εν αυτω* —
11 τον 2°] των —
12 εκηρυσσων —
14 ηρωδησ ο βασιλευσ D F al mu 565, 700
26 om αυτην al
56 om αυτου 1° —
vii. 19 εισ την καρδιαν αυτου D Δ lat vg
viii. 4 δυνησεται] δυναται 28
15 om των φαρισαιων . . . ζυμησ 2° —
ix. 18 εκβαλωσιν αυτο 565, 700
25 επισυντρεχει] επισυναπτει —
x. 13 επιτιμων —
35 ποιησεισ —
41 ιωαννου και ιακωβου min pauc
44 γενεσθαι υμων al[10] —
51 ραβουνι —
xi. 11 ο ιησουσ] οσ —
25 om αφη . . . 26 ουρανοισ —
29 om αποκριθεισ ℵ B C L Δ 33 lat boh pesh aeth
om και ερω. . .30 μοι* 69
33 υμιν λεγω —
xii. 17 καισαροσ + τω Θ 565
39 πρωκλισιασ —
xiii. 2 om οικοδομασ —
4 μελη —
24 δοσει —
xiv. 9 αυτη + εισ ολον τον κοσμον —
31 om ωσαυτωσ. . .ελεγον Ψ 67, 68
63 τον χιτωνα S pesh
xv. 16 αυλησ + του καιαφα min pauc
39 παρεστηκοσ —
xvi. 6 εγερθη —
8 απο] εκ —

389

i. 17 om οπισω μου —
32 προσ αυτον] προσ αυτουσ —
34 τα δαιμονια] αυτα D Θ lat vg aeth
40 om αυτον 3° ℵ L Θ fam 1, 565 arm georg
ii. 5 om τεκνον al
8 om αυτου D W lat boh
19 om ου δυνανται νηστευειν —
20 αρθη C fam 1, fam 13, 28
iii. 10 αυτω] αυτου —
26 εαυτον] εαυτην* —
iv. 12 βλεποντεσ + μη (om και μη ιδωσι) E F G H Δ al Or
" om ακουωσι και W 28 Or a
20 om εν ult. al
v. 3 ηδυνατο] ηδυν —
7 σοι] συ —
15 om τον εσχ. . . .λεγεωνα D lat vg al
20 αυτω] αυτη —
35 τι ετι σκυλλεισ] μη σκυλε — (Lk.)
36 om λαλουμενον D
38 om θορυβον —
om πολλα —
39 τι θορ. και κλαιετε] μη κλαιετε (Lk)
40 om και τουσ μετ'αυτου —
κειμενον al
41 τησ χειροσ του παιδιου] αυτου τησ χειροσ —
om αυτη W
om μεθερμηνευομενον —
42 om το κορασιον —
vi. 1 και ακολ. . . . . αυτου 2°] μετα των μαθητων αυτου b c e
7 om των 1° et 2° C Δ fam 13, 28, 33 al
15 om ελεγον 2° ℵ fam 1, 28, 565 lat pesh arm
17 εδησεν] εθετο — (Mt.)
23 αιτησησ μοι al
27 om ο βασιλευσ D W fam 1, 28, 565, 700 lat vg
33 om και προηλθον αυτουσ D 28, 565 lat
34 ηρξατο διδασκειν] εδιδασκεν —
om πολλα syr[sin]

35 om και ηδη ωρα πολλη —
38 om υπαγετε και ιδετε —
41 κατεκλασε....και] κλασασ — (Mt.)
48 om αυτοισ fam 1 (Mt.)
om και ηθελε παρελθειν αυτουσ G (Mt.)
50 και 1°] ο δε ℵ B L Δ 33
om ευθεωσ ελαλησε μετ'αυτων και —
55 φερειν D M fam 1
vii. 6 om οτι ℵ B L Δ 33 lat pesh aeth (Mt.)
αυτων] αυτου M al
16 ει τισ εχει] ο εχων 1071
22 om οφθαλμοσ πονηροσ —
om αφροσυνη —
23 om τα πονηρα fam 1, 565
27 των τεκνων] αυτων —
28 om απεκριθη και — (Mt.)
30 βεβλημενην επι τησ κλινησ] υγιη —
33 om και πτυσασ....αυτου —
viii. 4 om και —
6 ινα παραθ. ....οχλω] παραθηναι τω οχλω —
15 om τησ ζυμησ 2° —
20 ποσων .... κλασματων] ποσουσ κοφινουσ —
21 νοιετε και ante συνιετε — (cf. Mt.)
23 om αυτω al
24 και αναβλεψασ] ο δε W (syr^{sin})
ελεγε] ειπεν ℵ C Θ
25 om και αποκατ. και ενεβλ. —
27 τουσ μαθητασ αυτου] αυτουσ —
om αυτοισ D L Δ (Mt.)
28 και αλλοι] αλλοι δε D N fam 13, 565 lat
31 και ηρξατο διδασκειν] ελεγεν δε —
32 om και παρρησια....ελαλει al (Mt.)
33 om και ιδων....αυτου — (Mt.)
36 ανθρωποσ ℵ unc^{7} fam 1, fam 13 al (Mt. Lk.)
ix. 2 om μονουσ al (Mt.)
4 και 2° + οι —
5 τω ιησου] αυτω N
8 αλλα] ει μη ℵ B D N 33 lat (Mt.)
9 διηγησωνται] ειπωσιν — (cf. Mt.)
18 αφρισσει —
19 om αυτω C fam 13 k al
20 om ευθεωσ D 565 lat
24 ελεγε] ειπε fam 13
27 αυτον 1°] αυτου
om και ανεστη W k (syr^{sin})
31 και ελεγεν αυτοισ] λεγων k
om αποκτανθεισ D a c k boh
33 διελογιζοντο M al
38 om δε D al pauc
om οτι ουκ ακολουθει ημιν 2° D X fam 1, fam 13, 28, 565 lat arm
42 λιθοσ μυλικοσ] μυλοσ ονικοσ ℵ B C D L Δ
βεβλη —
43 om τασ D al
45 εισελθειν ..... ζωην] εισ την ζωην εισελθειν ℵ F Γ al
om τουσ al
46 om vers. ℵ B C L Δ fam 1, 28, 565 k
48 om vers. —
x. 16 + και ante τιθεισ fam 1
τιθεισ] επιτιθεισ 565
om επ' αυτα hl* al
17 om εισ οδον a c k
om και γονυπετησασ αυτον (cf. Mt.)
ποιησω] ποιησασ } al (Lk.)
om ινα }
20 ετι] εστι —
21 om εν σοι υστερει —
26 om λεγοντεσ —
28 ηρξατο ουν al
30 εαν μη] οσ ου μη Θ 28, 565, 700 (cf. Lk.)
om οικιασ....διωγμων ℵ* k (Lk.)
39 om αυτω D Caes.
42 om προσκαλεσαμενοσ αυτουσ al
om αυτων 2° N fam 1, al pauc. — (Mt.)

46 om και των μαθητων αυτου και οχλου ικανου —
47 om ιησουσ —
48 αυτω] αυτον B[3] al
om πολλοι —
51 om αποκριθεισ c pesh
52 om εν τη οδω georg (cf. Lk.)
xi. 1 ηγγισαν 1220 M fam 13, al pauc. (Mt.)
om βηθφαγη και D 700 lat Or.
3 om ποιειτε τουτο fam 1 (Mt.)
om και ευθεωσ....ωδε (cf. Lk.)
6 om και αφηκαν αυτουσ syr[sin]
7 εαυτων B Θ
8 πολλοι] αλλοι —
11 om εισ βηθανιαν —
13 φυλλα (2) + μονον C[2] N 33 fam 13, 565 Or. (Mt.)
17 om ου D fam 1, 28, 565 (Mt. Lk.)
18 εξεπλησσοντο ℵ M Δ
23 om γαρ ℵ B D N fam 1, 28, 565 arm
28 om ινα ταυτα ποιησ 565 arm lat[eur] (Mt. Lk.)
32 αλλ'] εαν D al[15] (Mt. Lk.)
οτι οντωσ προφητησ ην] προφητην (cf. Mt. Lk.)
33 και ο Ιησουσ...αυτοισ] λεγει αυτοισ ο Ιησουσ
xii. 2 αυτων for των γεωργων Θ 33, 565, 700
5 om και 1° —
απεστειλεν αλλον —
6 om οτι L N Δ 33 fam 13 al[25] k sah (Mt.)
17 και 1°...Ιησουσ] ο δε (k boh) (Lk.)
om και εθαυμασαν επ'αυτω —
18 μη ειναι αναστασιν min. pauc (Mt.)
20 επτα + ουν C[2] M al mu (Lk.)
21 αυτοσ] ουτοσ X 28 al pauc
22 αφηκεν —
23 om οταν αναστωσι ℵ B C D L Δ 33, 28 al (Mt. Lk.)
24 om ου Δ k a syr[sin]
25 οτε al —
27 om πολυ al
33 om και εξ ολησ τησ συνεσεωσ al
34 ο δε Ιησουσ (-και) —
37 om αυτοσ...κυριον —
και ποθεν] ποθεν ουν —
υιοσ αυτου] υιοσ δαβιδ —
και ο πολυσ οχλοσ] ο δε οχλοσ —
38 om εν τη διδαχη αυτου —
41 βαλλει ... πολλα] εβαλεν εν αυτω πολλα —
43 om των βαλοντων W fam 1, fam 13 lat[eur] syr[sin]
xiii. 3 πετροσ...ανδρεασ] οι μαθηται αυτου (cf. Mt.)
5 om αυτοισ —
8 om και εσονται 2° arm
9 om δαρησεσθε —
19 και ου μη] ουδ' ου μη F G fam 1, fam 13, 565 Θ (Mt.)
20 om κυριοσ W (Mt.)
εκολωβωθησαν αι ημεραι (1°) (Mt.)
21 om και U fam 1 al[10] (Mt.)
23 om υμεισ δε βλεπετε C (Mt.)
om παντα (Mt.)
25 πεσουνται εκ του ουρανου 565, 700 (Mt.)
28 τα φυλλα εκφυη U fam 1 al pauc (Mt.)
30 μεχρισ ου] εωσ αν fam 1, fam 13, 28 (Mt. Lk.)
om ταυτα lat (Lk.)
32 om ουδε 2°...πατηρ —
xiv. 3 ανακειμενου Σ (Mt.)
κατα τησ κεφαλησ] τη κεφαλη Σ al
14 om οπου εαν εισελθη (Lk.)
τω οικοδεσποτη ειπατε —
30 om και 1° —
33 om τον 2° 1220, 1223 ℵ C D E F G H M N S U V etc.
44 εδεδωκει al
om και απαγαγατε ασφαλωσ 1 al (Mt.)
45 om ελθων ευθεωσ D (fam 1, 565)
47 om την D fam 1, 565

53 τον αρχι.] καιαφα (Mt.)
55 και ου ουχ —
58 ου χειροποιητον —
xv. 5 om ουκετι syr[sin]
32 αυτον fin.] αυτω fam 1
41 om αυτω 1° —
xvi. 7 om υμιν —

489

i. 5 om η H M Θ 543
20 απηλθεν —
iii. 8 εποιησεν min pauc
iv. 17 εαυτοισ] αυτοισ L al
31 μικροτερον ℵ B D L M Δ Θ 13, 28
41 υπακουσιν —
v. 11 τα ορει post μεγαλη M W fam 13, 28 al
19 περιποιηκεν —
vi. 3 ημασ] υμασ —
6 περιηγαγεν —
33 προηλθεν —
40 πετηκοντα —
51 αναβει —
vii. 13 ποιειτε πολλα —
viii. 30 λεγουσιν W al
ix. 3 om στιλβοντα fam 1, 346 al
19 om αυτοισ C* fam 13, georg k
xi. 13 εχουσα Δ al
xii. 22 εσχατον + δε G M U Σ Θ fam 1, fam 13, 28, 565, 700
35 om ο ante χριστοσ —
42 κοδραντοσ —
xiii. 7 ακουασ —
14 ουδαια —
xiv. 22 om ο ιησουσ B D W 565 georg
56 ψευδομαρτυρον —
xv. 39 θεου ην ℵ B L Γ Δ Θ Ψ
47 μαγδαλινη —
xvi. 14 κληρωκαρδιαν —
17 εκβαλλουσιν —

652

i. 13 τεσσαρακ. + και νυκτοσ τεσσαρακοντα M

17 αλιεισ ανθρωπων γενεσθαι —
27 απαντεσ ℵBL al pauc Or
ii. 9 σοι αι αμαρτιαι σου al pauc
11 om εγειραι και* —
iii. 5 αυτουσ] αυτοισ —
20 om μητε —
33 ἤ] και ℵ B C U G Δ L fam 1, 565, al
iv. 8 om εν 2° * —
20 om εν 2° * B C W
26 βαλη ανθρωποσ —
vi. 15 om ωσ —
24 η δε ειπε] και ειπε —
viii. 22 εισφερουσιν —
29 om με —
ix. 19 εωσ ποτε ανεξ. υμασ· εωσ ποτε προσ υμασ εσομαι* —
43 κυλλον] κοιλον —
x. 37 om σου 1° —
46 om και 1° —
xii. 4 om παλιν X sah
14 διδασκεισ + ειπον ουν ημιν 1220 M
27 πολυ] πολλα G al
xiii. 31 παρελευσεται A E F G H L M S U X Δ al [60] (Mt.)
xiv. 16 ηλθον] απηλθον —
46 επ'αυτον τασ χειρασ αυτων] τασ χειρασ αυτω ℵ[c] B D L fam 1 fam 13, 565
50 και 1°] τοτε αυτον + οι μαθηται } (N fam 13 al pauc arm)
xv. 20 αυτω] αυτον —

1079

i. 7 του υποδηματοσ L W al syr[hl.hier] cop Clem Bas Aug.
19 om ολιγον ℵ* Σ*
ii. 19 μετ'αυτων] μετ'αυτου —
iii. 21 ακουσαν sic —
29 βλασφηση* al
v. 4 συντριφθαι* —
vi. 4 om ο ιησουσ —
11 τον υποκατω] των υποδηματων —
16 om ο C D U V Ω fam 13, al pler
29 om αυτου 2° —

38 om και ante ιδετε ℵ B D L W fam 1, 33 al
vii. 37 περισσωσ —
viii. 3 om νηστεισ —
ix. 12 αποκαταθιστα —
14 om μαθητασ* —
41 om οτι K^{corr} A N X Γ Σ Φ fam 1, fam 13 al pler
x. 17 εκπορευομενου δε —
xii. 14 εξεστιν ουν —
xiii. 9 om και επι. . . .σταθησεσθε —
xiv. 30 σημερον συ —
xv. 4 om ουκ αποκριvη ουδεν —
32 om οι* —
xvi. 20 om αμην —

1200

i. 15 om οτι. . .θεου 23, 13
21 εισ την συναγωγην εισελθων —
ii. 16 om εσθιοντα —
19 μετ'αυτων 2° 579 al
22 μηγε Θ C L Σ 579 al
23 om εν C L Δ al^{25} fam 1 Ψ 579 al
iii. 8 om και απο ιερ. και απο τησ ιδουμ. —
26 εφ'εαυτον ανεστη 16, 330
iv. 6 om ηλιου. . .εκαυματισθη* —
16 λαμβανουσιν] δεχονται fam 1, 579
21 επι] υπο fam 13 ℵ B 33
25 om αν 700 fam 13, 28 ℵ B C L Δ W
27 μη κοινηται —
31 επι την γην 1° W 28 D L
και μικροτερον ℵ B D M L W Δ Θ 13, 28, 33, 579 al
34 om χωρισ. . .αυτοισ —
v. 3 δησαι] δαμασαι 28
13 δε] γαρ 28 al^{4} hl Georg.
32 περιεβλεπετο] περιεστρεφετο —
34 θαρσει ante θυγατερ C^{2} al^{10}
vi. 1 αυτου 2°] αυτω (sic) —
2 τελουνται δια των χειρων αυτου —
18 γυναικα + φιλιππου 68, 76, 122, al
20 ηκουεν αυτου —
25 εισελθουσησ —
45 προαγειν αυτουσ 1220 al
50 om και λεγει αυτοισ θαρσειτε* —
51 ενεβη —
εξισταντο] εξεπλησσοντο fam 1
55 om εκει ℵ B L Δ pesh aeth Θ
56 κωμην η πολιν* F M 282
vii. 11 om ο εστι δωρον* syr
13 τον λογον] την εντολην fam 1 W
πολλα τοιαυτα ℵ M fam 1, fam 13, 28, 579, 700
15 ουδεν γαρ* —
21 λογισμοι* —
κλοπαι φονοι W fam 1, 28, 565, 700 al syr^{sin}
31 προσ] παρα 68, 517, 220
viii. 12 om αυτου 1220 D M Γ fam 1 lat W syr^{sin}
26 κωμην] πολιν —
om εισελθησ —
29 ελεγεν al
ix. 1 om οτι 131, 565 al
5 ηλιαν 482
μια (ult) —
32 επερωτησαι αυτον 565 al
37 εμε 2°] με —
om ουκ εμε } 579 Georg.
om αλλα }
38 οιδαμεν —
40 υμων 2°] ημων U X al
42 μαλλον αυτω 28, 475
50 αλληλοισ] εαυτοισ —
x. 9 εζευξεν 1220 W D
33 αυτον 1°] αυτω al
49 αυτον] αυτω 69, 700, al
xi. 2 δεδεμενην —
25 ημων 1° 346, al
ημιν —
ημων 2° —
26 αφη al
xii. 1 om πυργον. . .απεδημησε —
12 παραβολην ταυτην al
14 δουναι κησον καισαρι ℵ B C L Δ al k Ψ 33
25 εκγαμισκονται A F H 2 al
27 θεοσ 1° + θεοσ ΘM 33 fam 13 al^{40}
33 om εστιν —

xiii. 3 *επηρωτα* ℵ B L W Ψ fam 13, 33, 28, 579, al pauc hl^{mg}
om *κατ'ιδιαν* min pauc sah 579
ιωαννησ και ιακωβοσ U 28 fam 13
14 *υπο*] *δια* fam 1, 28 al^{10} Φ 579 al
15 om *αυτου** k
24 om *αυτησ* —
27 *ακρων* 2° fam 1 al pauc W al
xiv. 1 *πωσ*] *τὸ πῶσ.* Σ
15 *υποδειξει* 68
υμιν Φ 59 al
18 *ειπεν αυτοισ* al aeth 59, 700 al
om *εισ* 238
30 om *πριν** —
31 *δεη με* A ℵ^{c} B D^{2} L N W^{2} F Σ al^{12} fam 1, fam 13, 700, 579
οι παντεσ 61
43 om *των* ante *πρεσ.* A ℵ U fam 1, fam 13, Or W 700
54 *ηκολουθει* G fam 1, fam 13, W (Θ) Ψ 565, 700
60 *επηρωτα* al
68 om *συ* D al pauc 2
xv. 12–13 repeats verse 9 instead of these —
16 *αυλησ* + *του αρχιερεωσ* —
om *ο εστι πραιτωριον* —
29 om *ουα* ℵ^{c} L Δ d k (Mt.) Λ Ψ al
34 *ανεβοησεν* M N 118, 209 al
41 om *ηκολουθουν αυτω και* —

1219

i. 4 om *και κηρυσσων**
xiv. 65 *αυτω* 1°] *αυτον*

1313

i. 17 *αλιεισ γενεσθαι* —
26 *εξ*] *απ* M C D W Δ Θ Σ al
iv. 20 om *και παραδεχονται* —
v. 11 om *μεγαλη* D L U 131 al
23 om *πολλα* D syr^{sin}
vi. 40 om *πρασιαι* 2° ℵ L Δ 0149
51 om *εν εαυτοισ* al
vii. 34 om *και αναβλεψασ . . . εστεναξε* —
viii. 27 om *λεγων αυτοισ* —
ix. 8 om *μονον μεθ' εαυτων* —
48 *πυρ αυτων* Ψ al syr^{sin} hl* pesh georg^{1} sah boh
xiii. 1 *αι οικοδομαι* 565
xiv. 13 om *και λεγει αυτοισ* —
22 *τον αρτον* M al^{10} 1223 (Mt)
65 om *προφητευσον* —

1318

i. 11 *ουρανων*] + *λεγουσα* (cf Mt) 64 273 c f l
12 *εκβαλλει αυτον* D Δ Θ fam 13, 33, 543, 238, 579, 839, 892
22 *εξεπλησσοντο* + *οι οχλοι* —
33 *συνηγμενη* 28, 700
34 *αυτον* + *τον χν ειναι* (cf Lk) ℵ^{c} b M fam 13, 33, 543, 239, 472, 484
ii. 17 *ου γαρ* for *ουκ* C L al^{6} 245, 349, 517, 1071 al
26 *συν αυτω*] *μετ' αυτου* D al^{10} (W) 472, 476, (565, 700) al
iii. 7 *και γνουσ ο ιησουσ* (cf Mt) 51, 234, 659
8 om *απο* ante *Ιεροσ.* —
14 om *ινα* 2° B al
17 *αυτου του Ιακωβου* 242, 472, 474
26 *εμερισθη* ℵ^{c} B L 579, 892
28 *αι βλασφ.* D A ℵ B C E F G H L Δ al mu
34 om *και οι αδελφοι μου* 348, 1216
iv. 8 om *και εδιδου . . . αυξανοντα* —
25 *εαν* for *αν* Ω M 237, 1071 al
29 *τον δρεπανον* —
37 om *ηδη* —
41 *οι ανεμοι* ℵ^{c} E Φ fam 1, 31, 33, 472, 1071 al
v. 4 *ισχυσε* 157 al mu ℵ V fam 1, 28

9 και απεκρ. λεγ.] ο δε ειπε —
10 τησ χωρασ] τησ πολεωσ —
11 προσ το οροσ —
χοιρων + πολλων (36, 435, 76, 247, 487)
13 αγελη + των χοιρων 892 sah
21 επ' αυτον] περι αυτον —
23 το θυγατριον] η θυγατηρ —
37 αυτω ουδενα Σ 20 al
του Ιακωβου F H 57, 124, al
41 ταβιθα D lat W 157, 225 k al
43 αυτοισ ο Ιησουσ πολλα
vi. 2 διδασκειν εν τη συναγωγη ℵ B C L Δ Θ D 33 al
10 om εισ οικιαν D lat arm
33 + και ante συνεδραμον (sic) —
vii. 2 τινασ των μαθητων] τουσ μαθητασ syr^{sin}
19 om αυτου 36 al Georg syr^{sin}
25 γαρ] δε al
viii. 19 om πληρεισ fam 13, al pauc pap^{45} lat al
22 βιθσαιδα C N Δ fam 1, 28, 33 fam 13 al pauc
ix. 3 επι την γην —
x. 13 αυτων αφηται ℵ B C L Δ Θ Ψ 124, 509, 892 al
20 om ετι —
xi. 17 αυτοισ λεγων 124
32 om ουτωσ ℵ N fam 1, fam 13, 28, 565 k arm Θ 22, 700, 579 al
xii. 22 εσχατον ουν —
23 om ουν ℵ B C L X Γ Δ Φ Ψ al
xiii. 4 ταυτα συντελεισθαι παντα ℵ B 1342
28 ηδη αυτησ M 106
xiv. 24 om το 2° ℵ B C D^2 E F L X 565
31 συναποθανειν σοι δεη με —
67 λεγει + αυτω (D) lat
xv. 34 λειμα E F G H S V al mu
36 και περιθεισ (om τε) Θ fam 1, 69 al pauc
41 ηκολουθησαν D al pauc (Mt) Σ al
xvi. 1 om του ante σαββ.* C^2 al 33
10 πενθουσι τε και —

1346

i. 35 om και απηλθεν B 28, 565 al pauc lat boh
iii. 32 om ιδου* 472, 569
iv. 26 σπορον αυτου* Σ 157, 482
v. 40 om ανακειμενον . . . παιδιου* (add. ipse) hom
vi. 15 om οτι ηλιασ εστιν αλλοι δε ελεγεν* —
vii. 5 om ου ante περιπ.* —
11 om εαν —
15 απ 'αυτου] δι 'αυτου* —
21 κακοι] πονηροι 241
viii. 19 om κλασματων vg
ix. 33 ηλθον fam 1 ℵ B 565 lat pesh
ωσ εισ —
x. 1 προσ αυτον οχλοι —
44 om υμων* —
51 λεγει] ειπεν ℵ B C D L Δ
xi. 25 om ινα* —
xii. 14 om δωμεν η μη δωμεν* D
28 om εστι* —
xiv. 20 εμβαπσασ (Mt) —
xv. 1 αυτω πιλατω —
4 επηρωτησεν αυτον παλιν C D k
17 στεφανον + εξ ακανθων* fam 1 Θ d k
43 om του 2°
45 om τω* —
xvi. 20 om και τον λογον βεβαιουντοσ* —

1478

i. 6 om και 2° —
45 τοισ ερημοισ —
ii. 9 om και ante αρον D C L 33 fam 1 al pauc
20 ταισ ημεραισ εκειναισ —
iii. 8 ηλθον] ηλθε U
24 om σταθηναι. . .25 δυναται* —

34 om και περιβλεψαμενοσ...αδελφοι μου* —
iv. 10 om συν* —
19 om εισπορευομεναι —
40 om ουκ —
v. 16 τησ αγελησ ante των χοιρων —
vi. 10 om αν —
41 om αναβλεψασ...ιχθυασ* —
vii. 8 om ποιειτε —
ix. 10 προσ αυτουσ —
31 ανθρωπων] αμαρτωλων 700
x. 6 αρχην —
11 om επ'αυτην fam 1, 565, 28, al pauc
19 om μη φονευσησ* D fam 1 al pauc k
24 αποκριθεισ και λεγει αυτοισ παλιν —
42 κατακυριευσουσιν D al[5]
xi. 26 om υμων 1° —
28 ταυτην την εξουσιαν —
xii. 15 om τι με πειραζετε* —
17 ειπεν] λεγει — (Mt.)
23 αυτων] των επτα fam 1 al pauc
xiii. 14 οπου ου δει] εν τοπω αγιω —
21 υμιν] ημιν —
28 om ηδη U al
xiv. 18 ειπεν + αυτοισ —
om ο Ιησουσ al pauc
xv. 46 om και ante προσεκυλισε —
xvi. 12 om δε

1500

vi. 53 γεννησαρ syr[sin] 1220
viii. 4 om οι ante μαθηται* —
26 μηδε 2°] μη* —
ix. 9 των νεκρων —
10 συζητουντεσ —
14 συνζητουντασ —
20 το πνευμα ευθεωσ —
24 om κυριε A ℵ B C D L 346 lat arm etc.
x. 52 om δε —
xiv. 12 om των αζυμων οτε το πασχα εθυον —
16 ηυρον —
40 ηυρεν —
45 om ραββι 2°* ℵ B C D L M Δ
48 εξηλθατε A ℵ B C D E H L Δ fam 1 fam 13
55–65 a leaf gone —
xv. 16 ms. ends with συγκα —

1546

i. 9 ταισ ημεραισ εκειναισ D Δ Σ al
24 ηλθεσ + προκαιρου Eus.
34 πολλουσ + τουσ —
45 προσ] εισ —
iii. 8 απο των ιεροσολυμων —
14 om αυτουσ —
27 om και τοτε...διαρπασει —
iv. 2 αυτοισ] αυτουσ F H al
10 αυτον 1°] αυτω —
17 ευθυσ ℵ B C L W Δ 33 al
v. 2 και ευθεωσ —
34 om και ισθι ... μαστιγοσ σου 565 syr[ier] 1223
vi. 11 εξερχομενοι 700 al
20 αυτον 2°] αυτω —
25 om ητησατο λεγουσα* W
27 σπεκουλατοραν D
28 om και ηνεγκε...πινακι* 11
54 [corr. + οι ανδρεσ του τοπου]
vii. 18 εσωθεν —
22 ασελγειαι Θ 69, 346, al Georg
viii. 7 + αυτα ante ευλογησασ M N W Σ Φ fam 1, fam 13, 28, 565
32 ο πετροσ αυτον B L 892
ix. 15 om αυτον 2° 11
23 om ει —
27 αυτον 1°] αυτῶν —
x. 25 om vers. D eur lat.
39 om οι δε ειπον...βαπτισθησεσθε* —
46 om απο ... αυτου 2° —
xii. 5 τουσ...τουσ] ουσ...ουσ ℵ B L Δ Θ Ψ 33 fam 1 565, 700, 892, al
7 om προσ εαυτουσ fam 13, 28 Georg al
37 αυτου υιοσ al
xiii. 1 εισ + εκ A D F X Δ Θ fam 1, fam 13, 28, 565, 700 al

5 λεγειν + αυτοισ ℵ B L U Ψ fam 1, 13, 33 al
19 om γαρ —
32 om οι 2° ℵ D L U Θ Σ 28, 124, 565, 700
xiv. 12 om ημερα 11
33 παραλαβον 11
62 μετα] επι G fam 1, 22, 11, 28, 33, syr^{sin}
71 καταθεματιζειν 11, 565, 1223
xv. 20 om την πορφυραν και ενεδυσαν αυτον —

1780

i. 7 ει μη for ειμι —
14 om ο Ιησουσ V al pauc
16 αυτου του σιμωνοσ τον αδελφον —
24 ναζαρινε fam 13 al
28 om ευθυσ ℵ Θ fam 1, 28, 33, 565, 700 syr^{sin} al pauc (W Georg)
31 και ευθεωσ αφηκεν D lat Σ
33 om ην U Γ
ii. 8 om οτι ουτωσ . . . εαυτοισ —
16 ιδοντεσ αυτον εσθιοντα] οντα —
om και αμαρτωλων 2° U
22 παλαιουσ ασκουσ —
25 επεινασε και αυτοσ και 22 al
26 αρχιερευσι 28
iii. 2 εν ante τοισ ℵ C D H M boh Θ 346
5 τω ανθρωπω] αυτω —
6 εποιουν] εποιησαν ℵ C Δ 565 al boh Θ
7 om προσ την θαλασσαν —
πληθοσ πολλυ —
27 om εισελθων εισ την οικιαν αυτου G
31 αυτον] αυτω —
35 μητηρ + μου H* al^{50}
iv. 6 om και δια . . . εξηρανθη —
12 επιστρεψουσι 346 al
37 λελαψ — Ω fam 13, 28, 700
41 εφοβηθησαν + σφοδρα al
v. 10 αποστελλη —
11 om εκει d
13 ωσει al
33 om ηλθε και. . . ειπεν αυτη* —
vi. 3 ο τεκτονοσ υιοσ και μαριασ al (+ του 33 fam 13 al 565 lat.)
προσ ημασ ωδε —
15 om αλλοι δε ελεγον οτι προφητησ εστιν —
23 αυτη] αυτην —
27 ανενεχθηναι —
28 om αυτην post εδωκεν 2° D 33, 258 lat pesh arm
32 το πλοιον —
36 εχωσιν al
37 δωμεν] δωσωμεν ℵ N D fam 13, 33 al
43 των κλασματων —
45 προσ βηθσαιδαν εισ το περαν —
46 εισ] προσ —
48–9 om και ηθελε. . . τησ θαλασσησ —
54 εκ] απο —
vii. 8 om αφεντεσ γαρ. . . των ανθρωπων—
22 δολοι 565 Θ cop georg
26 συρα φοινικησα E F G H M S T etc.
27 om λαβειν τον αρτον των τεκνων και —
28 εσθιει υποκατω τησ τραπεζησ —
32 επ ante αυτω —
viii. 3 απο μακροθεν ℵ B D L Θ N Δ fam 1, fam 13, 28, 565 georg
10 δαλμανουθα] μαλδουναθα —
23 επιλαβομενου —
26 κωμην + αυτων —
27 κεσαριασ —
ix. 5 om και αποκριθεισ ο πετροσ λεγει τω ιησου k
12–13 om επι τον υιον. . . καθωσ γεγραπται —
15 om ο D
26 ωσ D
36 τω μεσω —
37 ου δεχετε εμε —
45 τουσ ποδασ τουσ δυο —
x. 1 οχλοι + πολλοι 124 pesh al
16 ευλογησεν F G al
22 στυγνασασ] στυγναζων —
29 om η μητερα —
39 ειπον] λεγουσιν 4 Syr^{hl}
51 om τι σοι θελεισ. . . λεγει αυτω —

xi. 3 ειπατε + αυτω Syr[sin]
10 η ερχομενη...δαβιδ] η βασιλεια του πατροσ ημων δαβιδ Δ fam 1 al
13 om ηλθεν ει αρα...ει μη φυλλα —
14 καρπον εισ τον αιωνα μηδεισ φαγοι M
15 om των κολλ, και τασ καθ. —
16 ηφιεν] ηφικεν —
18 γραμματεισ + του λαου —
27 και οι πρεσ. και οι γραμ. —
33 λεγω εγω —
xii. 11 ημων] υμων —
14 καισαρι δουναι κηνσον —
22–23 οι γαρ επτα εσχον αυτην γυναικα εν τη ουν αναστασει οταν αναστωσιν τινοσ αυτων εσται γυνη k c
25 αγγελοι + θεου 69 al
33 om εστι παντων —
38 γραμματεων + και d D
41 εν τω γαζοφυλακιω —
xiii. 4 om ταυτα 2° —
20 ημερασ 1° + εκεινασ E F G M Δ fam 13, 28 al fam 1 Θ Σ Ψ
21 om η ℵ L U 565 69 al plur k 700 W Ψ georg fam 13
εκει + ο χριστοσ —
25 om αι 2° W al
30 om οτι k georg al
ταυτα παντα ℵ B C L Δ fam 13 Θ Ψ 565, 700
34 om την 2° al
xiv. 2 τω λαω al
17 Ιησουσ] κυριοσ —
25 πινω] πιω X al
32 γεθσημανη Θ Φ 38, 700 al pler
41 om των fam 13 700 al
43 παρα] απο B
πρεσβυτερων + του λαου —
54 αυτω] αυτον —
64 οι δε + παλιν —
εκριναν 235
xv. 2 om αυτον 59
4 om παλιν U al
επηρωτα B U W Ψ fam 13 k vg hl al
8 ηρξαντο 124 al
9 λεγων + τινα
17 αυτω] αυτον al
40 om η 2° D Θ L 565 fam 13 28, 33, al
44 επηρωτα —

1816

ii. 19 om οι
iii. 20 ερχεται ℵ B Γ al pauc lat M
iv. 1 καθησαι
v. 5 om κραξων
41 κουμ²
vi. 33 υπαγοντασ...αυτουσ 2°
viii. 15 om λεγων
19 και ποσουσ M
ix. 5 σοι] συ
10 εκ] εν
25 εξ] απ C Δ al⁶
40 om γαρ*
x. 26 προσ εαυτουσ λεγοντεσ
33 αυτω 2°] αυτον 28, 69, 282
xi. 28 σοι] σου
29 εγω ante ερω
xii. 19 τινοσ] τισ
44 εβαλλεν min pauc
xiii. 37 λεγω υμιν
xiv. 19 om και αλλοσ μη τι εγω ℵ B C L P Δ
27 οτι γεγρ.] γεγρ. γαρ N k
46 επεβαλλον 1220
72 om με
xv. 5 om ο δε....απεκριθη
19 om και τιθεντεσ...αυτω fin. D k (Mt.)

Appendix B

I. Collation of Fam Π with the Caesarean Text in Mk. i and xi

i.	1	χριστου + υιου του θεου	A E F G H Δ fam 1 fam 13, 565, 700
	2	εν ησαια τω προφητη] εν τοισ προφηταισ	A E F G H W hcl fam 1, 28
		+ εγω ante αποστελλω	A ℵ L P Γ W fam 1 fam 13, 700
	4	βαπτιζων εν τη ερημω	A P W boh hcl arm aeth fam 1 fam 13, 565 georg
	5	παντεσ post εβαπτιζοντο om post ιεροσολυμιται	A P Γ W hcl fam 1, 700
		εισ τον ιορδανην] εν τω ιορδανη ποταμω	A P Γ Δ hcl pesh fam 1 fam 13 georg
	6	και ην] ην δε	A D W Δ Θ fam 1 fam 13, 700
		ο ιωαννησ] ιωαννησ	A D W Δ fam 13
	7	om οτι	A and all but Θ fam 1 fam 13, 700
		+ κυψασ ante λυσαι	A ℵ B C L Δ W fam 1 fam 13, 700
	8	εγω + μεν	A D P W Γ Δ lat fam 1 fam 13 28, 700
		υμασ βαπτιζω] εβαπτισα υμασ	A ℵ B C L Δ W Θ fam 1, 28, 700
		αυτοσ + δε	A Θ fam 1, 700 georg and all
		βαπτισει υμασ	A fam 1 700 and all but D
	9	om ο ante ιησουσ	A ℵ B L W fam 1, 700
		ναζαρεθ	D W E F H Θ fam 1 fam 13 georg
		υπο ιωαννου εισ τον ιορδανην	A P W Γ Δ georg^2
	10	εκ] απο	A P Γ Δ fam 1, 700
		om του θεου	A and all including Θ fam 1 fam 13, 28, 565
		εισ αυτον] επ' αυτον	A ℵ L P W Γ Δ Θ fam 1, 28, 565, 700
	11	εκ των ουρανων ηκουσθη] εγενετο εκ των ουρανων	A B L P fam 1 fam 13, 700 g^2
		σοι] ω	A Γ W
	12	ευθεωσ	A D E M fam 13, 28, 565
		αυτον εκβαλλει	A ℵ B L W fam 1, 28, 565, 700
	13	om επι	A W Γ Δ hcl pesh Θ
		om και τεσσαρακοντα νυκτασ	A Θ fam 1, 28, 565, 700 g and all but L M 33 lat hcl^{mg}
	14	om ο ante ιησουσ	A W Γ Θ 700
		+ τησ βασιλειασ ante του θεου	A D W Γ Δ lat fam 13, 700
	15	λεγων + οτι	A B E F G H D Γ Δ Θ fam 13, 28, 565, 700
	16	και παραγων] περιπατων δε	A W Γ Δ hcl Θ fam 1
		om τον ante σιμωνα	A Θ fam 1, 565, 700 and all but D
		+ αυτου του ante σιμωνοσ	E F H S U V Y Σ Φ Ω al pler
		τα δικτυα] αμφιβληστρον	A W Δ Σ Φ
		εισ την θαλασσαν] εν τη θαλασση	A Θ fam 1, 700 and all but syr^{sin}
	17	+ γενεσθαι ante αλιεισ	A Θ 565 georg and all but syr^{sin}
	18	ευθεωσ	A B C D W fam 1, fam 13, 28, 700
		δικτυα + αυτων	A Γ Δ lat fam 1 georg ^{2}
	19	προβασ + εκειθεν	A C Γ Δ lat fam 13, 700
		δικτυα + αυτων	M Γ 1071 al

20	+ ευθεωσ ante εκαλεσεν, om ante αφεντεσ	A C D Γ fam 1
21	εισπορευονται	A Θ fam 13, 28, 565, 700 and all but min pauc
	καπερναουμ	A C L Γ pesh hcl fam 1, 28, georg²
	ευθεωσ	A B C D W Γ Δ Θ fam 13
	σαββασιν + εισελθων	A B D W Γ lat hcl arm Θ fam 1, 700
	εισ την συναγαγην εδιδασκε	A B W Γ fam 1
22	και ουχ	A fam 1 fam 13, 28, 565, 700 and all but D lat
	om αυτων	A Θ fam 1, fam 13, 28, 565, 700 and all but C M Δ 33 lat
23	om ευθυσ	A C D W Γ Δ lat Θ fam 13, 28, 565, 700
24	+ εα ante τι	A C L Γ Λ hcl arm fam 1, fam 13, 28, 700
	οιδαμεν] οιδα	A B C D Γ lat vg Θ fam 1, fam 13, 28, 565, 700
25	απο του ανθρωπου[εξ αυτου	A ℵ B C E F M Γ fam 1 fam 13, 28 (565, 700) georg
	om το πνευμα το ακαθαρτον	A fam 1 fam 13 28, 565, 700 g and all but W lat
26	απ αυτου] εξ αυτου	A ℵ B L Γ arm fam 1 fam 13, 28, 565, 700
27	τισ η διδαχη η καινη αυτη	C W Γ Δ hcl.
	+ οτι ante κατ'	A C D Γ Δ Θ fam 13, 28, 700, georg
	+ και ante τοισ 1°	A ℵ B C L Γ Δ fam 1 fam 13, 28, 565, 700
28	εξηλθε δε] και εξηλθε	A Γ hcl arm fam 1 fam 13, 28, 565
	αυτου + ευθυσ	A D Γ Δ Σ Φ al pler
29	ευθεωσ	A C Γ Θ 700
	εξελθοντεσ ηλθον	A ℵ C L Γ Δ hcl (georg¹)
30	om του ante σιμωνοσ	A ℵ B D E F G W Γ Θ 28
	ευθεωσ	A C Γ Δ Θ fam 1, 565, 700
31	πυρετοσ + ευθεωσ	A Γ Δ Θ fam 1, 565, 700
32	εδυ	A ℵ C L W Γ Δ Θ fam 1 fam 13, 565, 700 georg²
	om παντεσ	A Θ fam 1, 700 georg and all others
33	επισυνηγμενη	A Δ hcl arm Θ fam 1
	την θυραν	A Θ fam 1 fam 13 and all but W
34	αυτα λαλειν] λαλειν τα δαιμονια	A fam 1 fam 13, 28, 565, 700 g and all but lat syr^{sin}
	om χριστον ειναι	A ℵ E D F Γ Δ lat
35	εννυχον	A Γ Δ fam 13, 565, 700
	εξηλθε + και απηλθεν	A and all but B W 28, 565, lat
36	κατεδιωξαν	A C D L W Γ Δ lat hcl fam 1 fam 13
38	και εκει	
	εξεληλυθα	A D Γ fam 1, 700
39	ηλθεν] ην	A C D W Γ Δ lat hcl arm fam 1 fam 13, 28, 565, 700
40	γονυπετων + αυτον	A C Δ hcl arm fam 13, 28, 700, georg²
	λεγων + αυτω	A Θ fam 1 fam 13, 28, 565, and all but D W lat

	κυριε] οτι	A ℵ Γ Δ hcl fam 1 fam 13, 28, 565 georg[1]
41	λεγων] και λεγει	A Θ fam 1, 28, 700 and all but W
	+ αυτω	A B C D W L Γ Δ Θ fam 13, 28, 565, 700
42	και ευθυσ] και ειποντοσ αυτου ευθεωσ	A C Γ Δ Θ fam 1 fam 13, 28, 700 georg
43	εξεβαλεν αυτον ευθεωσ	A
44	ειπων] και λεγει	A Θ fam 1 fam 13 georg and all but 28, 565, 700
	μηδενι + μηδεν	B C E G S U Γ Θ fam 1, 28
	ο] α	A fam 1 fam 13, 28, 565 and all but W
45	αυτον δυνασθαι	A B C L Γ Δ Θ fam 1 fam 13, 28, 565
	φανερωσ εισ πολιν	A B W Γ Δ lat hcl arm Θ fam 1 fam 13, 700
	επ] εν	A C D Γ Θ fam 1 fam 13, 700 georg
xi. 1	ιερουσαλημ	A X Γ g
	βηθφαγη και βηθανιαν	(A) L Γ Δ fam 1 fam 13, 28 W georg (Θ 565)
	αποστελλει	A Θ fam 13, 28, 565, 700 W and all but F H lat syr[sin] georg
2	λεγων] και λεγει	A 565 and all but Θ fam 1 fam 13, 28, 700
	+ αυτοισ	A Θ fam 13, 565, 700 and all but syr[sin] fam 1, 28 W
	ουδεισ ανθρωπων ουπω] ουπω ουδεισ ανθρωπων	W Y Σ Φ
	κεκαθηκε	A D X fam 1 fam 13, 28 georg
	λυσατε. . .και] λυσαντεσ	A X D Θ fam 1 fam 13, 28, 565, 700 W
3	λυετε τον πωλον] ποιειτε τουτο	A ℵ B C L X Γ Δ
4	και απελθοντεσ] απηλθον δε και	A C Γ hcl syr[sin] W georg[2] (fam 1 fam 13, 28)
	την θυραν	A ℵ C D X Γ fam 1 fam 13, 28, 700
5	τινεσ δε] και τινεσ	A Θ 565, 700 and all but X fam 1 fam 13, 28 W
	λεγουσιν] ελεγον	A Θ fam 1 fam 13, 28, 565, and all but 700 syr[sin]
6	ειπον] ειπαν	A L Δ Ψ
	ειπεν] ενετειλατο	A X Γ Θ fam 13, 565, 700 georg
	om αυτοισ 2°	A X Γ
7	αγουσιν] ηγαγον	A D X Γ lat hcl arm 565, 700 georg
	επιβαλλουσιν] επεβαλον	A X Γ lat fam 13 georg
	ιματια] τα ιματια αυτων	A C X M E F Γ Θ fam 13 (565) 700 georg[1]
	καθιζει] εκαθισεν	A Θ fam 13 and all but D fam 1, 28, 565, 700
	επ'αυτω	A N X Γ fam 1 fam 13, 28 W
8	ιματια + αυτων	A Θ fam 1 fam 13, 28, 565, 700 and all but W L
	εστρωσαν 1°	A ℵ B C E F L Δ fam 13 georg
	om δε post αλλοι	A Θ fam 13, 28, 565, 700 and all but fam 1
	των δενδρων	A fam 1 fam 13, 700 and all but Θ 28, 565

9	om *τω υψιστω*	A and all but k arm Θ fam 13, 28, 565, 700 georg
10	*και ευλογημενη*	A D M al pauc pesh
	βασιλεια + *εν ονοματι κυριου*	A N X Γ hcl
	om *ειρηνη εν ουρανω και δοξα*] *ωσαννα*	A and all but syr^{sin} Θ georg (fam 1, 28, 700 W)
11	*εισελθων*] *εισηλθεν*	A and all but D Θ 565, 700
	ιεροσολυμα + *ο ιησουσ*	A N X fam 13, 28 hcl
	και εισ το	A N X Γ D fam 1, 565, 700 georg
	και περιβλεψαμενοσ	A and all but D 700 lat
	ημερασ] *ωρασ*	A Θ fam 1, 565, 700 W and all but fam 13, 28
12	*εξελθοντων* + *αυτων*	A and all but fam 13, 565
13	*συκην* + *μιαν*	ℵ M Y pesh hl
	om *απο*	X Y Γ Φ al pler
	om *εισ αυτην*	A Θ fam 1, 28, 565, 700 and all but fam 13, W syr^{sin}
	ωσ ευρησων τι] *ει αρα τι ευρησει*	A ℵ B C L N U Δ fam 1, 28 W
	και ελθων	A Θ fam 1 fam 13, 28 (700) W and all but 565 a f
	και μηδεν . . . ευρων] *ουδεν ευρεν*	A Θ fam 1 fam 13, 28, 700 W and all but 565 D a q
	om *μονον*	A and all but fam 13, 28, 565, 700 W N 33 lat
	om *ο* ante *καιροσ*	A Θ fam 1 fam 13, 28, 565 and all but 700 W D
14	+ *και αποκριθεισ* ante *ειπεν*	A Θ fam 1 fam 13 (565) 700 W and all but (D) a g^2
	εκ σου εισ τον αιωνα	A N X Γ fam 13, 700
	φαγοι	A ℵ B C L N X Γ Δ Θ 565, 700
	ηκουον	A Θ fam 1 fam 13, 565, 700 and all but 28 W syr^{sin}
15	*ερχονται*	A ℵ B C L N Γ Θ fam 1 fam 13, 565 W (g)
	εισελθων + *ο ιησουσ*	A N X Γ f q pesh Θ fam 13
	+ *τουσ* ante *αγοραζοντασ*	A ℵ B C L M N U Σ al pauc
	om *εξεχεεν*	A ℵ B C E F Γ Δ fam 1
17	*και ελεγεν*] *λεγων*	A N X Γ D Θ fam 1, 28, 565, 700 W $georg^2$
	+ *αυτοισ* post *λεγων*	A Θ fam 1 fam 13, 565, 700 W and all but 28 georg B, syr^{sin}
	+ *ου* ante *γεγραπται*	A and all but D lat Θ fam 1, 28, 700 g
18	*δε*] *γαρ*	A fam 1 fam 13, 28, 700 W and all but Θ 565 georg
	om *αυτον* 2°	A al pauc
	πασ γαρ] *οτι πασ*	A L N X Γ D fam 1 fam 13, 28 W
	λαοσ] *οχλοσ*	A fam 1 fam 13, 28, 565 W and all but Θ 700
19	*εξεπορευοντο εξω τησ πολεωσ*	A B M Δ 565, 700 georg

20	και πρωι παραπορευομενοι	A N X Γ fam 13
21	ειπεν] λεγει	A fam 1 fam 13, 28 W and all but Θ 565, 700 georg
	εξηρανται	A fam 13, 28 W and all but D L N Δ Θ fam 1, 565, 700 georg
22	και αποκριθεισ	A Θ fam 1 fam 13, 28, 565, 700 and all but W syr^{sin}
	ειπεν] λεγει	A fam 1 fam 13, 28, W and all but Θ 565, 700 georg
	om ει	A B C L N X Γ Δ fam 1, 700 W georg
23	αμην + γαρ	A C L X Γ Δ fam 13 W
	+ οτι ante οσ	A B C L X N Γ Δ Θ fam 1 fam 13, 28, 700 georg
	αν	Θ 28, 565, 700 W and all but fam 1 fam 13 A
	αρθητι. . .βληθητι	A Θ fam 13, 565, 700 and all but fam 1, 28 W georg^{1}
	λαλει] λεγει	A C X Γ fam 1 fam 13, 28, 700 W georg
	εσται] γινεται γενησεται] εσται	A fam 1 fam 13, 28 W and all except Θ (565, 700)
	οσα αν] ο εαν	A N X Γ fam 13
24	οσα + εαν	A Θ fam 1 fam 13, 28, 565, 700 georg
	αιτεισθε	A fam 1 fam 13 W and all except Θ 28, 565, 700
	λαμβανετε	A N X Γ fam 13, 28
25	αφη	A and all but D Θ 565, 700
	+ υμιν post αφη	A and all except Θ 700 lat
26	add. vers.	A C D E G H N Θ fam 1 fam 13, 28
27	ερχονται	A Θ fam 1 fam 13, 28, 700 W and all but X D 565 lat
28	ελεγον] λεγουσιν	A N X Γ D Θ fam 13, 28, 565, 700
	η τισ] και τισ	A N X Γ fam 1 fam 13, 28, 565, 700 W georg
	την εξουσιαν ταυτην εδωκεν	A N X (fam 13) 28, 700
	+ ινα ταυτα ποιησ	A fam 1 fam 13, 700 and all but Θ 28, 565 W georg lat arm syr^{sin}
29	ενα λογον	A fam 13, 565, 700 W and all but arm Θ fam 1, 28, georg^{2}
	+ και ante αποκριθητε	A fam 1 fam 13, 700 and all but D lat Θ 28, 565 W georg ^{1}
	om καγω	A Θ fam 1 fam 13, 28, 565, 700 W and all but L Δ 33 georg^{2}
30	om του ante ιωαννου	N X Γ fam 1 fam 13, 28, 565, 700 W
	απ] εξ	A and all but fam 1 W
31	om τι ειπωμεν	A fam 1 (700) and all but D Θ fam 13, 28, 565 W
	om ημιν post ερει	A 28 and all but M lat syr^{sin} Θ fam 1 fam 13, 565, 700 W georg
32	διατι + ουν	ℵ B E F G H N Θ fam 1 fam 13, 700
	εαν] αλλ'	A ℵ B C L Δ fam 1

	εφοβουντο	A and all but N lat arm Θ fam 13, 28, 565, 700 W georg^2
	απαντεσ	A B L X Γ Δ fam 13
	ηδεισαν] ειχον	A fam 1 fam 13 (28) and all but D lat syr^{sin} Θ 565, 700 W georg^2
	οτι + ουτωσ	A X Γ W georg^1 arm
33	λεγουσι τω ιησου	A X Γ D fam 1, 565, 700 georg^2

II. Collation of Fam II With A in Mk. i and xi

i. 2	ωσ] καθωσ	ℵBLΔ33 Θ fam 1, 565, 700
	om εμπροσθεν σου	ℵBDLW lat Θ 700
9	ναζαρεθ	DWEFH Θ fam 1 fam 13 georg
13	εν τη ερημω] εκει	syr^{sin} arm fam 1, 28, 565, 700 georg
	+ οι ante αγγελοι	all but AMΣ minn pauc
14	+ τον ante ιωαννην	ℵBLMWΔ fam 1 fam 13, 28, 565, 700
15	+ και ante λεγων	BLMWΔΦ Θ fam 1 fam 13, 28, 565, 700
16	αδελφον + αυτου	EFHSUVYΦΩ hl al pler
19	δικτυα + αυτων	M Γ al pler
27	η διδαχη η καινη αυτη	CW ΓΔ
36	ο + τε	Θ fam 1 fam 13, 28, 565, 700
44	μηδενι + μηδεν	BCEGSU Θ fam 1, 28
xi. 1	om και post ιερουσαλημ	all except A
2	+ ουπω ante ουδεισ	ΥΣΦ W hl sah boh
	om πωποτε	all but A minn pauc
3	αποστελει	GU lat fam 1, 700 W
8	om δε post αλλοι 2°	hcl fam 1
	εν τη οδω 2°	MNΘ 565, 700
13	συκην + μιαν	ℵMY pesh hl
	μακροθεν	XYΓΦ al pler
15	om και post εκβαλλειν	all except A
	εν αυτω] εν τω ιερω	all except A
19	οταν	ℵBCLΔ 33 Θ 28, 565 W
23	αν	all but A fam 1 fam 13
24	εαν	ΝΣ
26	om τοισ ante ουρανοισ	CDM fam 1
30	om του post βαπτισμα	NXYΓ Σ Φ Ψ
31	διελογιζοντο	BCDGLMΔ Θ fam 1 fam 13, 28, 565 W
	διατι + ουν	ℵBEFGHNΘ fam 1 fam 13, 700

III. Instances Where A Diverges both from Fam II and the Caesarean Text in Mk i and xi

i. 2	ωσ	DPWΓΣΦ al pl
	+ εμπροσθεν σου	ΓΔΣ al pl
9	ναζαρατ	PΣ pesh hl hier
13	εκει] εν τη ερημω	ℵBDLΘ fam 13, 33
	om οι ante αγγελοι	MΣ 33 al pauc
14	om τον ante ιωαννην	EFGHSUVΓΘ al pler
15	om και ante λεγων	ℵ^a DEFGHSUVΓΣΩ al pler

	16	σιμωνοσ] του σιμωνοσ	Δ fam 1 fam 13 al pauc
	27	λεγοντεσ	CMWΘ 33 al mu
		τισ η καινη αυτη διδαχη	(cf. fam 13)
	35	και εκει	DW
	36	om τε	CΓΔΣ al pler
	42	εκαθερισθη	B*CGLΔΠ^{2}ΣΩ fam 1, 565 al pauc
xi	1	και εισ βηθφαγη και βηθανιαν	
	2	ουδεισ πωποτε (om ουπω)	al pauc
	*3	αποστελλει	ℵBCDLXYΓΔΘΣ fam 13, 28,565
	8	εν τη οδω 2°] εισ την οδον	DXΓ al pler
	15	και τουσ πωλουντασ	
		εν τω ιερω] εν αυτω	
	19	οτε	DNXΓΣΦΠ^{2} fam 1 fam 13, 700 al pler
	24	οσα αν	XYΓΘΦ fam 1 fam 13, 28, 565, 700
	31	ελογιζοντο	NXYΓΣΦ 700 al pler

Appendix C

Collation of A with Fam Π in Mk.

i.	2	ως	DEFGHMPSUVΓ s
		σου + εμπροσθεν σου	ΓΔ unc^{8} al pler s
	9	Ναζαρατ	P
	13	εκει] εν τη ερημω	ℵBDL33 fam 13 al pauc
		om οι	178, 1318, 1500 M 33
	14	om τον	116, 1200, 1318, EFGHSUVΓΘ al^{50}
	15	om και 1°	DEFGHSUVΓ al^{30}
	16	om αυτου	E^{2}Δ fam 1 fam 13 (M)
	19	om αυτων	ℵBCDLΔ unc^{6} al pl s
	24	σοι] συ	114, 178, BΓΔ
	27	η καινη αυτη διδαχη	
	36	om τε	CΓΔ unc^{8} al pler s
	44	om μηδεν	1223, 1318, ℵ LΔWD 33
ii.	4	προσεγγισαι αυτω	CDΓΔ unc^{7} al pler s
	9	σου] σοι	CDSΓΔ al vix mu s
	12	παντας] παντες	
	15	αμαρτωλοι + ελθοντες	C*
	16	μετα των τελωνων και αμαρτωλων εσθιοντα	
	18	om και οι των φαρισαιων 2°	
	21	μηγε] μη	all but fam Π Δ 28, 33, fam 1
	23	εν τοις σαββασιν δια των σποριμων	EGHMSUVΓ al longe pler s
	24	ο ουκ εξεστιν τοις σαββασιν	28
iii.	1	εκει ην	
	2	παρετηρουντο	CDΔ fam 1, 1067, 238
		θεραπευσει αυτον	all but fam Π
	4	εξ + εν	DE al^{10}
	10	εθεραπευσεν	all but fam Π
		απτωνται] αψωνται	all but fam Π and U
		αψων. + και	28 lat

	12	*ποιησωσιν*	all but fam Π DL fam 13
	17	*αυτου ιακωβου*	G, 28, 69 al[10]
	20	om *τον* ante *οικον*	all but fam Π
		ο οχλος	1219 BDΔ al[10]
	25	*στηναι*] *σταθηναι*	all but fam Π
	28	*τοις υιοις των ανθρωπων τα αμαρτηματα*	ℵBCDLΔ fam 1, 28, fam 13, al[10]
		αι βλασφημιαι	1318 ℵBCEFGHLΔ al[25]
	31	*φωνουντες*] *ζητουντες*	
	32	*σου* 2° + *και αι αδελφαι σου*	116, 1223, 1318 DEFHMSUVΓ 22 fam 13 al[100]
	35	om *μου* 2°	116 ℵBDLΔ al[25]
iv.	1	*συνηχθησαν*	565 al[10] [Matt]
		το πλοιον	B[2]DΔ unc[7] al longe pl *s*
	8	*αυξανομενον*	CDLΔ 238
	10	*ηρωτων*	BLΔ 33 al pauc
	11	*τα παντα*	BCLΔ unc[8] al pl *s*
	15	*εν ταις καρδιαις*] *απο της καρδιας*	Luke
	22	*τι κρυπτον*	ℵCEFGLSVΔ al pauc
	28	om *γαρ*	ℵBCL al pauc
	31	*των επι της γης εστιν*	
	37	*επεβαλλεν*	BCGHKSVΔ al pl
	38	*επι* 1°] *εν*	ℵBCDLΔ al[15]
v.	4	*δαμασαι*] *δησαι*	
	6	*αυτω*] *αυτον*	BCLΔ
	7	*υψιστου*] *ζωντος*	hl mg
	8	*το πνευμα το ακαθαρτον εξελθε*	
		εκ] *απο*	33 lat
	9	*επηρωτησεν*	178 lat
	10	*παρεκαλουν*	116, 652 Δ fam 1, 28, 565
		αυτον 2°] *αυτους*	116, 178 M jer lat
	12	*παντες* ante *οι*	EFGHSUV al
	13	om *τα ακαθαρτα**	F al[4]
	14	*και οι*	652, 1220, ℵBCDLMΔ al[25]
	23	*αυτη*] *αυτω*	K al[5]
	25	om *τις*	ℵBCLΔ al[5]
	26	*εαυτης*] *αυτης*	116, 1220, 1223, 1318, L unc[8] al[100]
	28	om *εν εαυτη*	all but fam Π D and the Caesarean Text
	34	*αυτη*] *αυτω*	fam 1
	38	*ερχονται*	652, ℵBCDFΔ fam 1, 33 al[6]
	40	*οπου*] *ου*	
	43	*γνοι*	BDL
vi.	2	om *ινα*	EFGHMSUV fam 1 fam 13, 28 al[80]
	4	*ιδια* ante *πατριδι*	ℵ[c]L
	9	*ενδυσησθε*	ℵCDΔ unc[8] al longe pl
	10	*λεγει*	al pauc
		αν	DLΔ al pauc
	14	*ενεργουσιν αι δυναμεις*	all but fam Π and Δ 33

	17	γαρ] δε	
		ιωαννην + εν φυλακη / om εν τη φυλακη	
		εγαμησεν αυτην	D
	22	ειπεν + δε	boh
		ο εαν θελης post με	all but fam Π
	24	αιτησωμαι	ℵBCDGLΔ
	26	ηθελησεν	all but fam Π and fam 1
	27	αποστειλας ο βασιλευς	all but fam Π
		την κεφαλην αυτου	all but fam Π
	30	οσα εποιησαν και οσα εδιδαξαν	this order all but fam Π
	31	αναπαυσασθε	1220, 1318, BCMΔ fam 13 al pauc
		ευκαιρουν	116, 1200, 1223, ℵBEFGHVΓΔ
	33	συνηλθον] συνεδραμον	
	35	αυτου] αυτω	
		om αυτω	all but D fam 13, 565
	37	om αυτοις 1°	L fam 1, 33
		δωσομεν	LΔ 565 al pauc
	38	λεγουσιν + αυτω	DM fam 13 al pauc
	41	παραθωσιν	DΓ unc^{8} al pler
	45	ηνεγκασεν	
	47	μονος + ην	U al^{6}
	48	εναντιος ο ανεμος	116, 389 ℵ fam 1 al^{3}
	53	γεννησαρετ	116, 265 ℵ BDLXΓ unc^{7}
	54	αυτον + οι ανδρες του τοπου εκεινου	GΔ fam 1 fam 13, 28, 33 al^{20}
	56	εισεπορευοντο	LM al^{5}
vii.	2	om εμεμψαντο	ℵBEGHLVXΓΔ al^{25}
	5	τον αρτον	all but fam Π
	6	περι υμων ησαιας	al pauc
	8	βαπτισμου	lat
		om αλλα	al pauc
		πολλα ποιειτε	all but fam Π F
	11	εαν 1°] ος αν	33
	19	καθαριζων	116, 1220 ℵBEFGHLSXΔ Caes al mu
	24	ηδυνηθη	all but fam Π Δ
	36	om αυτος	ℵBLWXΔ fam 1 al^{10}
viii.	3	ηκασι	ℵDN fam 1, 28, 33 fam 13 al^{20}
	7	παρατεθηναι	pauc
	8	om παντες	all but ℵ M 33 fam Π
	12	εαυτου	L
	13	αυτους] αυτου	
		om το 1°	1200, 1223, EFGMSVX al pl
	21	λεγει] ελεγεν	ℵBCEGHLMSUVXΓΔ
		πως ουπω	1220, DMNUX al^{30}
	23	αυτω] αυτου	KΔ 28, 565, al^{10}
	27	om αυτου 2°	389 arm
	29	om δε 2°	BL al pauc 72, 114, 178, 265, 389, 652, 1219, 1220, 1313, 1816
	31	υπο] απο	XΓΔ unc^{7} al pler

	35	αν	DEFGHLSUXΓ al longe pl
		εαυτου ψυχην] ψυχην αυτου	ℵBCLΔ fam 1, 33 al pauc
	38	om αν	
ix.	2	εξ ο Ιησους παραλαμβανει	
		om τον 3°	389, 1220, 1318, BNΓΔ unc^{7} al pler
	3	ως	all but fam Π
		γναφευς	
	4	μωσει	
	7	νεφελης + λεγουσα	DL (Δ) fam 1, 28, 33 al mu
	11	επηρωτησαν	fam 1 fam 13, 28 al^{5}
	12	αποκαθιστανει	ℵ^{c}B^{3} LΔ fam 1, 28, 33, 565
	13	om εν	all but fam Π ℵ^{c} L 28
	16	εαυτους	389, 1200, GMΓ al^{30}
	22	το πυρ	K 116 EFGMVΓ al^{60}
	23	το ante ει	ℵBCLXΓΔ unc^{9} al longe pl
	24	om κυριε	ℵBCDL 346 k i
	26	τους ante πολλους	ℵBLΔ 33
	28	τον οικον	M al^{10}
		ηδυνηθημεν	all but fam Π
	34	om εν τη οδω	265 DΔ lat
	37	εαν 1°] αν	ℵBCDLΔ fam 1 fam 13, 28
	42	τουτων + των	ℵBCDLWΔ fam 1 al pauc
		αυτω εστιν	
	43	εισελθειν εις την ζωην	ℵBCDLΔ 282, 565
	45	αυτον] αυτην	
		om την	1220 MNX fam 13, 28 al pauc
	47	εις την βασιλειαν του θεου εισελθειν	
x.	7	προς την γυναικα] τη γυναικι	CLNΔ fam 1, al^{5}
	9	om ο 2°	G al pauc
	10	του αυτου] τουτου	1220, 1223 BCLMNXΓΔ al^{50}
	14	και μη	ℵCDL fam 1 fam 13, al sat mu
	19	ψευδομαρτυρησης + μη αποστερησης	ℵCDLNXΓ unc^{8} al pler
	20	εφη + αυτω, διδασκαλε	all but fam Π lat fam 1
		εφυλαξα	D 28 Clem Or
		om τι ετι υστερω	all but fam Π MN fam 13, 28, 565
	21	om ει θελεις τελειος ειναι	all but fam Π MN fam 13, 28, 565
		σε] σοι	all but fam Π
	24	om Ιησους	
		αυτοις + τεκνια	N fam 1 al^{5} (ℵBCDFHMSUVXΓΔ)
	25	ευκοπωτερον + δε	
		διελθειν] εισελθειν	ℵNXΓΔ unc^{8} al pl a k hl^{mg}
	28	om δε	1220 ℵBCXΓΔ unc^{8} al^{70}
	34	αυτον ult.] αυτω	
	34	αιτησομεν σε	ℵBCLΔ al
	41	ηρξαντο αγανακτειν] ηγανακτησαν	fam 1 al pauc
		ιακωβου και ιωαννου] των δυο αδελφων	91 (Mt)
	51	λεγει αυτω ο ιησους	XΓΠ^{mg} unc^{8} al pler
		θελεις ποιησω σοι	DXΓΠ^{mg} unc^{8} al pl

	52	λεγει] ειπεν	all but fam Π
		τω ιησου] αυτω	ℵBCDLM^{mg}Δ al^{20}
xi.	1	ιερουσαλημ + και	565
	2	om ουτω	Lk
		ουδεις + πωποτε	(Lk)
	3	αποστελλει	ℵBCDEFHKLMSVXΓΔ al plus^{100}
	8	αλλοι 2° + δε	all but fam Π fam 1
		εν τη οδω 2°] εις την οδον	D X Γ unc^{8} al omn
	13	om μιαν	all but fam ΠℵM
		απομακροθεν	1220 ℵBCDLMNΔ al^{20}
	15	εκβαλλειν + και	
		εν τω ιερω] εν αυτω	
	19	οτε	DNXΓ unc^{7} al pler
	23	εαν	fam 1 al pauc
	24	αν	XΓ unc^{7} al pler
	26	τοις ουρανοις	EGHNUVXΓ al pler
	27	βαπτισμα + το	ℵBCDLΔ 33
	31	ελογιζοντο	EFHNSUVXΓ al pl
		om ουν	CLMSXΔ al^{30}
xii.	1	εξεδετο	KℵBCL
	2	τω καιρω δουλον	N al^{8}
	5	αποκτεννοντες	ℵCDEUVΓ
	6	εχων υιον	CD
		προς αυτους εσχατον	NXΓ unc^{9} al longe pl
	12	την παραβολην προς αυτους	
	16	οι δε ειπον] λεγουσιν	(Mt) lat
	19	εξαναστησει	CHΓ al^{20}
	22	αυτην + ωσαυτως και	al^{2}
		εσχατη	EFMSUVXΓ al pl
	23	η γυνη	D 13
	25	εκγαμισκονται	1200 F H al^{15}
		οι εν	BEGHSVXΓ al sat mu
	27	ο ante θεος 1°	ℵCEFGHMSUVΓ al pl
	30	διανοιας σου + και εξ ολης της ψυχης σου	
		om παντων	DXΓ unc^{8} al omn
	33	σεαυτον	1318 ℵDLSΓΔ al^{10}
	41	εβαλλον	BDEGHLSXΓΔ al pl
	43	βεβληκε] εβαλεν	178, 1220 BDLΔ 33 al^{15}
xiii.	1	εις + εκ	DFXΔ fam 1 fam 13, 28
	2	λιθον] λιθω	DEFHKSV al pl
	3	επερωτων	EFGH
	9	αρχαι	EFGHMVXΓ al pl
	11	αν	D al pauc
	15	εισελθατω	ℵDLΔ fam 13, 28
		αραι τι	ℵDXΓΔ unc^{8} al omn
	21	πιστευεται	ℵBCDEFHLVΔ al^{40}
	25	εκπιπτοντες	ΓΔ unc^{9} al longe pl
	27	om της	all but U fam Π fam 1 fam 13
		om του	(all but U fam Π fam 1 fam 13)

	28	*απαλος γενηται*	all but fam Π
		θερος + *εστιν*	all but fam Π
	31	*παρελευσεται*	EFGHLMSVXΔ al^{60}
	32	om *της* 2°	1223, 1318, 1816 EFGHSUV al^{80}
	37	*ο*] *α*	Γ unc^{8} al longe pler
xiv.	3	*πολυτιμου*	G fam 1 fam 13, 28, 565 (Mt Jn)
	5	*ηδυνατο*	all but fam Π L
	9	om *δε*	CFHMUX al pl
	10	om *εις των δωδεκα*	
	11	*οι δε*] *και*	
		αυτον ευκαιρως	ℵBCLMΔ al^{5}
	19	*λεγειν* + *αυτω*	all but fam Π
		εγω 1° + *ειμι ραββι*	
	20	*εμου* + *την χειρα*	(Mt)lat boh sah
	21	*εγενηθη*	LΔ 69 al pauc
	27	*διασκορπισθησονται*	K 116, 1200, 1220 ℵBCDFGLNΔ al mu
		om *της ποιμνης*	NXΓΔ
	31	*δε* + *πετρος*	116, 652, 1220, CGMNSUΘ fam 1, 28, fam 13, 565, 700 W
		δεη με	1200 ℵ^{c}BLN al^{12}
	32	om *αυτου*	
	35	*προσελθων*	72, 114, 116, 652, 1318 CDEGHLSUVX ΓΔ
	36	*το ποτηριον τουτο απ' εμου*	ℵBCGLUXΔ al^{15}
	37	om *και* 3°	
		om *τω*	
	40	*αποκριθωσιν αυτω*	ℵBCDL al^{10}
	41	om *το* 2°	CDEFLSX al^{60}
	43	*ο ιουδας*	B
		om *των* ante *πρεσβυτερων*	1200 ℵ U fam 1 fam 13 al pauc
	47	om *τις*	ℵLM al^{10}
	48	*εξηλθατε*	ℵBCDEHLΔ fam 1 fam 13
	55	*ψευδομαρτυριαν*	S al^{6} k (Mt)
	58	*καταλυω*	Π
	62	*καθημενον εκ δεξιων*	I fam 1, 33 al sat mu
	64	*την βλασφημιαν*	DG fam 1 fam 13, 565
	68	om *αυτον*	all but fam Π M
	69	*παρεστηκοσιν*	DNXΓ unc^{7} al pler
xv.	10	*παρεδωκεισαν*	EGNVXΔ al mu
	12	*ον λεγετε*] *τον*	ℵBCΔ fam 1 fam 13 al
	20	*αγουσιν*	
		σταυρωσουσιν	CDLNPΔ 33 fam 13
	22	*μεθερμηνευομενος*	BN
	28	om vers.	ℵBCDX al^{45} k
	29	om *εν*	DPV al^{10}
	32	*του ισραηλ*	CPXΓ unc^{8} al pler
	34	*σιβακθανει*	goth
	35	*παρεστηκοτων*] *εκει εστηκοτων*	
		om *οτι*	all but fam Π

40	η του ιακωβου	EGHMSVXΓ al pl
41	om αι	1220 CLΔ al^{10}
	αλλαι αιτεραι	
42	επειδη	
46	καθηκεν	
	αυτον 2°] αυτο	1220 M
47	η Ιωσηφ	al pauc
xvi. 2	om ετι	all but fam Π fam 1, 565 al
9	σαββατων] του σαββατου	all but fam Π fam 1 al^{60}
10	απελθουσα] πορευθεισα	all but fam Π
14	υστερον + δε	D al^{10} 72, 1220, 1318
	εγηγερμενον + εκ νεκρων	72 CXΔ al^{20} arm hl
17	παρακολουθησει ταυτα	C^{2} 33
19	ανελημφθη	

Appendix D

K VARIANTS IN MARK

By David O. Voss

In this list of the K^r variants in Mark are included only those supported by at least six of the ten mss. studied. Every ms. has at least 80% of these variants; seven of the mss. have over 90%. There are three other variants found in four of the ten mss.; viz, viii. 25 ἀνέβλεψε for ἐνέβλεψε, xii. 41 ἔβαλον for ἔβαλλον, and xiv. 36 παρένεγκαι for παρένεγκε. There are four other variants in which three mss. agree, and perhaps twenty in which two agree. Only four of the ten mss. have more than 15 variants outside of those in this list.

Most of these variants, of course, are found in other types of manuscripts; but the ten which are marked with asterisk (*) are peculiar to K^r. All the K^r mss. have at least eight of these ten variants, and no other ms. has as many as half of them, except the second hand of 488, which shows evident corruption to this type.

The importance of the K^r text is that, according to von Soden, it is found in fully one half of the extant mss. of the fifteenth century.

The mss. used for this list are:

479	l	in Scrivener, Collation of 20 Greek mss.
201	m	" " " " " " "
480	n	" " " " " " "

241 k in Matthaei, Novum Testamentum Graece
246 p " " " " "
252 z " " " " "
66 d in Scrivener, Adversaria Critica Sacra, Isaac Gospels,. Chicago 137, Chicago, Ill.
2322 Terrel Gospels, University of Texas (collated at Chicago)
685 Michigan 151, Ann Arbor, Mich.

i. 6 add ὁ before Ἰωάννης
9 add ὁ before Ἰησοῦς
12 εὐθέως for εὐθὺς
16 add τοῦ σίμωνος after αὐτοῦ
27 ἑαυτοὺς for αὐτοὺς
30 add τοῦ before Σίμωνος
34 add at end χριστὸν εἶναι
37 tr σε ζητοῦσι
38 καὶ ἐκεῖ for κἀκεῖ
38 ἐλήλυθα for ἐξελήλυθα
44 προσένεγκαι for προσένεγκε
ii. 1 tr εἰσῆλθε πάλιν
8 add αὐτοὶ after οὕτως
9 σου for σοι
tr τὸν κράββατόν σου
10 tr ἐπὶ τῆς γῆς ἀφιέναι
26 om τοῦ (2)
iii. 7 ἠκολούθησεν for ἠκολούθησαν
12 tr φανερὸν αὐτόν
20 μηδὲ for μήτε
27 οὐδεὶς δύναται for οὐ δύναται οὐδεὶς
διαρπάσῃ for διαρπάσει
32 add καὶ αἱ ἀδελφαί σου after σου (2)
34 ἰδοὺ for ἴδε
35 add μου after μήτηρ
iv. 4 om τοῦ οὐρανοῦ
9 om αὐτοῖς
18 om οὗτοί εἰσιν (2)
22 om τι
* 24 ἀντιμετρηθήσεται for μετρηθήσεται
30 ὁμοιώσομεν for ὁμοιώσωμεν
31 κόκκον for κόκκῳ
33 ἐδύναντο for ἠδύναντο
37 ἐπέβαλεν for ἐπέβαλλεν
v.* 3 οἴκησιν for κατοίκησιν
3 μνήμασι for μνημείοις
4 ἴσχυσε for ἴσχυε
5 tr . . .μνήμασιν καὶ. . .ὄρεσι
11 τῷ ὄρει for τὰ ὄρη
16 διηγήσαντο δὲ for καὶ διηγήσαντο
19 πεποίηκε for ἐποίησε
26 αὐτῆς for ἑαυτῆς
40 πάντας for ἅπαντας
vi. 2 om ὅτι
11 ἐάν for ἄν
15 om ἤ
17 om τῇ
20 ἀκούων for ἀκούσας
29 om τῷ
31 εὐκαίρουν for ηὐκαίρουν
33 om οἱ ὄχλοι
αὐτοὺς for αὐτόν (1)
37 tr δηναρίων διακοσίων
44 om ὡσεί
45 ἀπολύσει for ἀπολύσῃ
52 tr αὐτῶν ἡ καρδία
53 γεννησαρέτ for Γενησαρέτ
vii. 4 χαλκείων for χαλκίων
24 om τήν
26 συραφοινίκισσα
26 ἐκβάλῃ for ἐκβάλλῃ
31 add ὁ Ἰησοῦς after ἐξελθών
32 μογγιλάλον for μογιλάλον
viii. 3 νῆστις for νήστεις
6 add καὶ before εὐχαριστήσας
13 om τό (1)
14 add οἱ μαθηταὶ αὐτοῦ after ἐπελάθοντο
21 λέγει for ἔλεγεν
οὔπω for οὐ
31 add τῶν before ἀρχιερέων
add τῶν before γραμματέων
34 ἀκολουθεῖν for ἐλθεῖν
38 ἐάν for ἄν
ix. 3 κναφεὺς for γναφεύς

4 μωυσῆ for Μωσεῖ
6 λαλήσει for λαλήσῃ
7 om λέγουσα
20 ἰδόν for ἰδών
25 add ὁ before ὄχλος
41 om τῷ
42 ἐάν for ἄν
48 om αὐτῶν
x. 2 om οἱ
8 tr σάρξ μία
14 om καί (2)
16 εὐλόγει for ηὐλόγει
* 17 τις for εἷς
21 om τοῖς
24 om τοῖς (2)
* 25 add γάρ before ἐστι
25 om τῆς (1)
27 om τῷ (1)
28 ἤρξατο δέ for καὶ ἤρξατο
29 add ἕνεκεν before τοῦ εὐαγγελίου
30 add καὶ πατέρα after ἀδελφάς
30 μητέρα for μητέρας
31 om οἱ
43 tr ὑμῶν διάκονος
44 ἐάν for ἄν
51 ῥαβουνί for ῥαββονί
* 52 ἠκολούθησε for ἠκολούθει
xi. 1 βηθσφαγή for Βηθφαγή
3 ἀποστέλλει for ἀποστελεῖ
5 ἑστώτων for ἑστηκότων
14 φάγῃ for φάγοι
22 add ὁ before Ἰησοῦς
24 αἰτῆσθε for αἰτεῖσθε
29 καὶ ἐγώ for κἀγώ
* 30 om ἀποκρίθητέ μοι
32 om ἐάν
xii. 3 ἔδηραν for ἔδειραν
5 δαίροντες for δέροντες
ἀποκτενοντες for ἀποκτείνοντες
23 om οὖν
25 om οἱ
26 μωυσέος for Μωσέως
26 τοῦ for τῆς
* 29 ὑμῶν for ἡμῶν
32 om θεός
33 om τῶν (2)
36 om τῷ (1)
om τῷ (2)
λέγει for εἶπεν (2)
43 βαλλόντων for βαλόντων
xiii. 2 tr ἀποκριθεὶς ὁ Ἰησοῦς
add ὧδε after ἀφεθῇ
9 ἀχθήσεσθε for σταθήσεσθε
11 ἄγωσιν for ἀγάγωσιν
λαλήσετε for λαλήσητε
14 ἑστώς for ἑστός
21 om καί
om ἤ
28 tr ἤδη ὁ κλάδος αὐτῆς
γινώσκεται for γινώσκετε
31 παρελεύσεται for παρελεύσονται
32 ἤ for καί
om τῆς (2)
add τῷ before οὐρανῷ
* 33 om καί
xiv. 6 ἐν ἐμοί for εἰς ἐμέ
8 ἔσχεν for εἶχεν
9 ἐάν for ἄν
10 om ὁ (1)
11 ἀργύρια for ἀργύριον
12 ἑτοιμάσομεν for ἑτοιμάσωμεν
15 ἀνώγεων for ἀνώγεον
22 add καί before εὐλογήσας
25 γενήματος for γεννήματος
* 28 μετὰ δέ for ἀλλὰ μετά
30 add σύ after ὅτι
31 ἀπαρνήσωμαι for ἀπαρνήσομαι
32 προσεύξομαι for προσεύξωμαι
33 om τόν (2)
40 καταβαρυνόμενοι for βεβαρημένοι
41 om τό (2)
45 add αὐτῷ after λέγει
51 ἠκολούθησεν for ἠκολούθει
60 om τό
62 tr ἐκ δεξιῶν καθήμενον
68 οὔτε for οὐδέ
71 ὀμνύναι for ὀμνύειν
72 τὸ ῥῆμα ὅ for τοῦ ῥήματος οὗ
xv. 18 add καὶ λέγειν before χαῖρε
ὁ βασιλεύς for βασιλεῦ
24 διαμερίζονται for διεμέριζον
29 οὐαί for οὐά
31 om δέ
32 add αὐτῷ after πιστεύσωμεν
33 ἐνάτης for ἐννάτης
34 ἐνάτῃ for ἐννάτῃ

λιμά for λαμμᾶ
om μού (1)
40 om καί (2)
42 tr παρασκευὴ ἦν
43 ἐλθών for ἦλθεν

xvi. 1 om ἡ τοῦ
τὸν 'Ιησοῦν for αὐτόν
8 om τάχυ
9 add ὁ 'Ιησοῦς after δέ
18 βλάψῃ for βλάψει

Lake
Family Π and the codex
Alexandrinus.

[redacted] 1172517

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JUL 7 1972
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